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BIOGRAPHICAL REVIEW.

MEMOIR OF THE REV. OLIVER HEYWOOD, B.A.*

IN our number for January 1826, we announced the proposals for re-publishing the entire works of the venerable nonconformist whose name appears at the head of this article. We feel great pleasure in informing our readers, that the uniform edition, in five volumes, is now completed. The first, (though last printed,) containing the life of their celebrated author, together with his letters, soliloquies, extracts from his diary, &c. written expressly for this edition, by the Rev. Richard Slate, author of "Select Nonconformists' Remains," is published, and may be purchased separately, by those to whom it would not be convenient to procure the entire works.

Oliver Heywood occupies an elevated position among those renowned worthies, by whose decision and sacrifices, efforts and prayers, we have obtained our civil and religious liberties, and our consequent facilities for the dissemination of divine truth throughout the earth. His learning was not so profound and extensive, nor his intellect so vigo-

rous and capacious, nor his imagination so vivid and lofty, nor his works so numerous and varied, as were those of many of his contemporaries; but for the humility of his character; the fervour and intensity of his devotion; the strength of his faith, amid the severest privations and trials; the purity of his conduct; the conscientiousness and zeal with which he discharged his duty to Christ and to souls, even at the peril of his life; the simplicity, pathos, and beneficial tendency of his writings, and the usefulness which crowned all his efforts, he unquestionably had few equals, and no superior.

The memoirs, compiled chiefly from his own papers, are replete with interest and instruction. Besides exhibiting a full-drawn portrait of Heywood himself, they may be regarded as a practical history of the times, sufferings, and general character of the nonconformists. They afford striking illustrations of the power of faith, the efficacy of prayer, and the particular providence of God over his devoted and persecuted ser-

* The Whole Works of the Rev. Oliver Heywood, B.A. Now first collected and arranged, including some Tracts extremely scarce, and others from unpublished MSS.: with Memoirs of his Life. Edited by the Rev. Wm. Vint, Theological Tutor of the Airdale College. Five vols. 8vo. £2. 12s. 6d. R. Baynes, Holdsworth and Ball.

The Memoirs of the Rev. Oliver Heywood, chiefly extracted from his Diary and other unpublished MSS. By the Rev. Richard Slate, of Preston. 8vo. pp. 608. 10s. 6d. Richard Baynes, &c. &c.

vants. They contain a record of circumstances and events deeply affecting to every Christian mind, and especially to such as profess to be the successors of those tried friends of liberty and truth.

With the general history of Oliver Heywood our readers are, doubtless, acquainted, through the medium of the brief memoirs, by Dr. Fawcett and Dr. J. Pye Smith, and others, which have been frequently published. Into the particulars of that history we purpose not to enter; but shall advert to such of its leading facts, as will serve to illustrate the pre-eminently religious character of this "apostle of Yorkshire," and throw light on the state of ecclesiastical affairs in his times.

We have been accustomed to admire the nonconformists, chiefly for their attachment to the rights of conscience, and the sacrifices they made in their behalf; but they are not less deserving especial attention, on account of their peculiarly devotional character. They were "men of ardent piety"—they gave "themselves unto prayer"—they were "wrestlers with God." Dr. John Taylor, in his "Scripture Account of Prayer," observes respecting the nonconformists, "they were men of great devotion and eminent abilities in prayer, uttered, as God enabled them, from the abundance of their hearts and affections: men of divine eloquence in pleading at the throne of grace; raising and melting the affections of their hearers."—"And this was the ground of all their other qualifications; they were excellent men, *because* excellent, instant and fervent in prayer." Among these "excellent of the earth," the Doctor especially mentions the Heywoods: and in reading the memoirs before us, the conviction is irresistibly impressed, that the subject

of them was emphatically "a man of prayer."

Oliver descended from an ancient, honourable, and pious ancestry. He was the sixth son of Richard and Alice Heywood, of Little Lever, in the parish of Bolton, Lancashire. He was born in that place early in March, 1629, and baptized on the 29th of that month. Unable to ascertain the precise date of his birth, he always kept the day of his baptism, as a day of solemn humiliation and prayer. He became the subject of serious impressions at an early age, through the pious instructions of his excellent mother; but, like many under similar circumstances, he was unable to determine the precise period of his conversion. He continued at home till his eighteenth year, when he proceeded to the University of Cambridge, and entered Trinity College on the 9th of July, 1647. Sickness prevented his obtaining a scholarship; and he continued only a sufficient time to acquire a bachelor's degree. Divinity was his favourite study while at college, and it would seem, from his confessions at a later period of his life, greatly to the neglect of literature and philosophy. His attainments were, however, very respectable, as his works abundantly testify. After leaving the University he returned home, and pursued his studies privately for six months, occasionally preaching in villages in his immediate neighbourhood, and amongst his friends in Yorkshire. By the providence of God, he was at length called to supply Coley Chapel, near Halifax; and being highly approved of by the people, he was requested to continue his services. On the 26th of November, 1650, he consented to supply the place for six months; and eventually he settled there,

and continued labouring amongst that people, with numerous and unavoidable interruptions, to the close of his days. The Presbyterian form of church government being then the established religion of the land, he was ordained by the Presbyterian ministers of Lancashire, at Bury church, on the 4th of August, 1652. He entered on the full discharge of ministerial duties with great diffidence and humility. His diary bears full testimony to the disinterestedness of his motives in settling at Coley; when another situation was offered him, greatly preferable in respect to the numbers, wealth, and intelligence of the congregation, the amount of the salary, and its proximity to his friends and relatives. "He sought not theirs, but them." The choice was unanimous—the people were affectionate—their desires for his continuance were most urgent—his labours had been blessed—and the prospects of usefulness were bright and extensive; he therefore resolved on "spending and being spent" in the service of the church at Coley chapel; nor did he ever repent of his decision.

In the early part of his ministry at Coley, he lodged with a private family, the master of which, though a perfect worldling, was of essential benefit to Oliver; and we allude to the circumstance, to show the happy facility our young divine possessed of extracting good out of evil, and of acquiring spiritual instructions, even from the most ungodly masters. "Though very kind and courteous to me," he observes, "he exhibited an epitome of carnality and worldliness. He became a notable school-book and teacher to me in the infancy of my ministry; in conversing with whom, I got much insight into,

and was well furnished for answering, those carnal pleas and cavils of misguided souls, which otherwise I should have been unacquainted with." And in a soliloquy, he alludes to the same circumstances: "Hath not conversing with this bewildered creature been a profit to thy soul? Hast thou not hereby discovered more of Satan's methods," &c. &c.—"Tell me, O my soul, are not these observable preparatives for thy future employment?" He further acknowledges, that from this man's resistance of the truth, notwithstanding the variety of public and private means which were employed to convince him, and the monitions and terrors of his own conscience; he learned most effectually the consummate depravity of the human heart, the necessity and sovereignty of divine grace, the insufficiency of means, the importance of a holy example, and of affectionate and earnest prayer for the salvation of sinners.

After his settlement, he became solicitous to obtain a suitable help-mate. Acting on the inspired maxim, "a prudent wife is from the Lord;" he earnestly and constantly implored the guidance and blessing of heaven. And on this subject, where, too frequently, passion usurps the place of judgment, and the calculations of worldly policy regulate the conduct rather than the dictates of an enlightened piety, we find the holy Oliver thus soliloquizing with his soul, after having experienced some disappointments:

"Set thy judgment at work, as well as thy will, and let understanding act its part as well as affections. Wilt thou follow a painted shadow, and set thy heart on glittering dust? Wilt thou be overcome with gilded clay, and admire a skin-deep beauty, which can be easily converted into deformity, and will, ere long, return to dust and corruption. Thine eyes are dim, and thou dost not

certainly know what is, and what is not a blessing. Moderate thy desires then, bridle thy affections, and put a curb on thy roving imaginations. Stay awhile, and wait God's time, for he is waiting to be gracious to thee, when thou art prepared for the mercy. In the mean time, if God cause thee to live more to him, and have more communion with him, it will be equivalent to the blessing itself."

He, at length, succeeded in gaining the affections of Miss Angier, daughter of the Rev. John Angier, a man of apostolic spirit and zeal, at Denton, in Yorkshire, and was married on 25th April, 1655. His grateful and pious reflections on the consummation of his wishes, and his domestic bliss, are truly admirable; but we dare not trespass on our pages to quote them. They will be found in pages 36—38 of the *Memoirs*.

The fruit of this marriage was three sons, John and Eliezer, both of whom became eminent ministers of the Gospel, and Nathaniel, who died in his infancy. Mrs. Heywood lived only six years after marriage, and died in the faith, hope, and enjoyment of the Gospel, on April 18, 1661.

Previous to Mr. Heywood's ejection from Coley chapel, his trials, personal and domestic, social and public, were numerous and distressing. A severe personal illness; the deaths of his excellent mother, of his infant son, and of his beloved wife; dissensions in his church, arising from his efforts to restore purity of discipline; and temporary imprisonment, and harassing, and vexatious troubles on account of politics, served very materially to embitter his comforts. But his piety, always glowing and bright, now, by these trials, shone with peculiar brilliance. His reflections and soliloquies on these several occasions, show most clearly, that his religion was not profession,

but principle—not a transient emotion, but a permanent conviction—not a meteor, but a sun always, and universally irradiating his life and character.

Oliver Heywood never interfered with politics; religion was his element and his sphere, beyond which he never diverged. But in those stormy days of political contention and civil strife, a man was made an offender, not only for a word, but even for an unexpressed opinion, if it could by any means be discovered. Heywood was a decided royalist—he disliked the rulers and the proceedings of the Commonwealth; he considered them to be the occasion of all the misrule, anarchy, and misery which befell the nation at that period. When the Cheshire army, raised and marched out under Sir George Booth, in August 1659, in favour of Charles the Second, was defeated by the Parliament troops under Lambert, proclamations were issued by order of Parliament, that public thanksgiving should be offered for the defeat of the Royalists. This order he could not conscientiously obey, and was in consequence exposed to great inconvenience and trouble.

"This I must confess," he writes, "that I could not say amen to their very irregular actions, nor act against my conscience: for I must obey God rather than men; I durst not dissemble with God. I mean in giving him thanks for what I was convinced was real matter of humiliation."—p. 61.

In a paper entitled, "Public Woes," he enumerates the public calamities which had befallen the nation, mingled with his usual penitential and devotional reflections. His descriptions are most distressing and appalling. His piety leads him to view the calamities as judgments; but he cannot acquit the republicans of guilt

in being the causes of them. We apprehend his attachment to the Royalists would scarcely allow him to judge freely and impartially of the designs and proceedings of the Commonwealth, nor would his studied avoidance of political matters endue him with that political sagacity, which could discover, in those elements of confusion, the germs of future liberty and peace.

He earnestly desired the restoration of monarchy, and with many of his brethren rejoiced at the prospect of Charles's re-ascending the throne. This event was accomplished chiefly by the influence of the nonconformists, after receiving from the exiled monarch the most solemn pledges, that liberty of conscience should be universally enjoyed. He now rejoiced, though with trembling. At the close of an interesting and pious soliloquy, he thus writes :

"He (God) hath restored our civil rights, and given us a hope of a just settlement. I must confess, however, we are in a precarious state, being afraid lest the Supreme Governor should prove wicked, frown on the faithful of the land, obstruct the work of reformation, set up again the abrogated ceremonies, subject us to tyranny under an insulting hierarchy, corrupt God's pure worship, and turn Gospel discipline into courts of formality. These things are feared from the flattering sycophants, who will flock about the newly created King. But shall our surmisings hinder our rejoicing? Who knows but the twelve years banishment has prepared the King to be an understanding David. Let us wait on God, keep his ways, and trust him with events."—p. 75.

Mr. Heywood's fears were soon and literally realized. Charles, shortly after his return, in defiance of his solemn asseverations, published his declaration against private meetings. Episcopacy having been re-established, and the prelates reinstated in their sees, strenuous exertions were made to force the

clergy to uniformity in ceremonies, and citations to spiritual courts for disobedience were very numerous.

The subject of this memoir was one of the first in this country to be harassed by these illegal and arbitrary citations and threatenings, and that through the whole year *preceding* the passing of the notorious "Act of Uniformity." He was, at length, by a stretch of arbitrary authority, publicly suspended from his labours, on June 29, 1662, for refusing to read the book of Common Prayer, just two months *before* the fatal Bartholomew's-day.

The nonconformists have been repeatedly calumniated as schismatics, and as being over scrupulous, &c. but one of Mr. Heywood's soliloquies will show the spirit and motives by which these conscientious martyrs for the truth were actuated on refusing subscription. After stating the melancholy effects of the passing of the Act, he observes :

"But have we merited at the hands of men such things as we now suffer? What is our transgression and sin? At present our work is to ascertain clearly the reasons of our sufferings: the conditions are too hard to be accepted. Woe be to us if we preach not the Gospel, but a double woe to us if we enervate the Gospel by legal ceremonies. Our people's souls are precious, and we ought to take care of them: but our own souls are precious also, and we must not destroy them under pretence of saving others. Our work is dear to us, but God is dearer; and we must not do the least evil to obtain the greatest good. There are worldly advantages enough to sway us to conformity, if conscience did not answer all the pleas of flesh and blood.—The bargain will be too hard to provide a livelihood by making shipwreck of faith and a good conscience. God can advance his work without our sinful shifts, and rear up monuments to his glory without our complying prevocations; suffering may benefit the Gospel as much as service when God calls to it. Would to God we could redeem our precious privileges by the loss of worldly

advantages. It is no pleasure for us to be idle; fain would we be labouring in the Lord's vineyard: but, alas! we are hindered; and woe be to them by whom the offence cometh."—pp. 92, 93.

The ejection of our venerable nonconformist was but "the beginning of sorrows." He was twice publicly excommunicated, at Halifax Church on November 2, 1662, and at Bolton, in Lancashire, on January 4, 1663, and thus was prevented entering a church as an auditor. Warrants were, on various occasions, issued for his apprehension, but, with one exception, and that only for a night, though often in most eminent danger, he escaped the arrest for more than twenty years. His goods were, on one occasion, seized, and offered for sale by the informer, but no one would purchase the spoil. Ten years afterwards they were still in security, and accounted only as useless commodities. The laws against the nonconformists increased in number and severity as years rolled on. One act was found insufficient for their suppression, and another, and a third, was enacted and enforced. Fresh declarations, orders, and proclamations were made to enforce the rigorous execution of the previous laws, but all were unavailing. The "Corporation Act" was passed in 1661—the "Act of Uniformity" in 1662—the "Conventicle Act" in 1664—the "Five Mile Act" in 1666—the "Test Act" in 1673—the extra Orders, &c. were issued in 1669, 1675, 1680, 1682, and 1684.

The "Five Mile Act" operated with the greatest severity against the personal and domestic comforts of the nonconforming ministers; but, contrary to the wishes and designs of its framers, it most effectually promoted the spread of the religion they wished to suppress. It converted the

ejected ministers into evangelists and itinerants. Instead of concentrated efforts, and benefitting only a single congregation, "they went every where preaching the Gospel." Wherever hearers could be found, by day or by night, in houses or fields, in cottages or barns, even in chapels or churches where they were unknown, "they ceased not to preach, and to preach Jesus."

"The enemy has overshot himself," observes Mr. Heywood, "for this act, above all other means, tendeth much to the furtherance of the Gospel. It produced strange thoughts of heart, and strong workings of affection at the separation of nearest and dearest relations: yet, even in this, it hath done some good, as well as in other respects. Instead of one house that we had to preach in, we have now at least a score. By the persecution of the seedsmen is the dispersion of the seed. Whereas before this act we were confined to our own houses, we are now sent to many families with the word of life, and every honest man's house is our home. God hath not left us comfortless, but hath come to us, and made us sweet and satisfying discoveries of his power and love to us in the houses of our friends," &c. &c.—p. 119.

The whole passage is a fine display of Mr. Heywood's devotional confidence in God, and anxious and zealous efforts to benefit immortal souls. Though in better circumstances than many of his brethren, he was occasionally reduced to the greatest extremity. The circumstance of his going from home on horseback, and allowing the animal to shape his own course, and the result of his journey is well known, and most strikingly illustrates the superintending providence of God over the affairs of his children. Dr. Fawcett relates, on traditional authority, the oft-told circumstance of Oliver's sending his servant Martha, with her basket, to obtain some provisions, when they were wholly destitute, and had

no means of procuring any; and her receiving five guineas for her master from some unknown friends. This version of the story, Mr. Slate thinks is scarcely correct, as Mr. Heywood, who carefully noted every providential interposition, does not mention such a circumstance in his diary or journal. The circumstance from which the traditional story took its rise, is, doubtless, the following, related in his own words.

"While I was musing and pondering how to get my rent discharged, and had no way at this time but to borrow it, there came a dear friend to me, and brought me £5., which did furnish me with an overplus beside my rent. It was a reasonable present, sent to me by a liberal hand: yet I own God chiefly in it, who cares for me, as in this and several other experiences is evident. O what a sweet thing is the life of faith! That is a perfumed gift which thus comes from God as a token of love, after the acting of faith in prayer. How good is God to me! I live nobly, and am so far from wanting, that I have all, and abound, and where supplies fail one way, God makes them up another."—p. 114.

On occasion of the loss of his goods, he soliloquizes in the same strain of pious and humble confidence.

"Dost thou love thy goods better than thy God? Have men left thee no table to eat at, or bed to lie on? Thy Lord Jesus had not where to lay his head. Dost thou live by borrowing? Bless God thou hast friends of whom to borrow. What great difference is there between thy own and others goods, if thou hast the sight and use of them? Property is little more than a fancy. Bless God thou hadst any thing to lose in his cause, and that he will accept such poor offerings. Who am I, that God should honour me so much? Many richer than I have not lost so much in the cause of God: this is free love! Lord, forgive my ingratitude! The suffering side is the safe side," &c. &c.—pp. 149, 150.

After remaining a widower six years, Mr. Heywood married Miss Abigail Crompton, of Brightmet,

near Colny, on June 27th, 1667. This union was the result of strong mutual attachment, and was productive of great mutual advantage. Mrs. Heywood survived her husband five years.

Between the years 1672 and 1675, the nonconformists experienced a partial relief from their oppressions and sufferings. Liberty, by an illegal exercise of royal prerogative on the part of Charles, was declared to all his subjects; and licences for preaching were attainable for such as chose to avail themselves of the privilege. A licence was sent to Mr. H., and he commenced preaching accordingly, and formed a church in his own house at Northwran, near Coley. The church was formed on Presbyterian principles, but so modified and comprehensive as to allow of the union of Congregationalists—a measure which has been advocated in recent times by some esteemed ministers, but has been deemed impracticable by others. The account of this transaction is given in pages 174—180 of the Memoirs. Mr. Heywood preached and extended his labours throughout the neighbourhood, and was rendered eminently successful. The respite was short, and he zealously improved the time. In February, 1675, by the advice of the bishops, and his council, and with the consent of Parliament, though from different motives, Charles recalled the licences, and rescinded the declaration. Persecution now burst forth with renewed vigour; and the ministers were obliged to desert their homes, and abandon their charges, through the fury of the oppressor. They found frequent opportunities, however, of meeting together privately, and spending whole days in humiliation, fasting, and prayer. They mourned before the Lord over

their personal offences, and the crimes of the nation. It is delightful to observe the assistance they appear to have received in their devotional exercises. They pleaded powerfully at the throne of mercy, and were doubtless heard and answered. Fasting appears to have been a common practice among our venerable forefathers. Heywood kept on an average *thirty-four* fast-days annually. His notices of meetings for social prayer and humiliation are very frequent.

"Tuesday, June 7th," he says, "we had a private day for seeking the Lord in prayer. There was a considerable number of Christians in the room, which was my father Angier's study. I was put to engage in the duty first, and continued about *three hours* pouring out my soul before the Lord, principally on behalf of his church. It was a very delightful day, and a token for good. The Lord warmed my heart exceedingly, and the hearts of others, and will certainly return answers to all those affectionate breathings and importunate prayers."

On other occasions we find him thus recording the proceedings of the day :—

"Oct. 3, 1679. We had our solemn day of humiliation and prayer at my house. God was pleased to assist me wonderfully in praying and preaching: it was a precious season. 17th. We had a solemn day of fasting and prayer at J. Kershaw's. O what a heart melting season was this to us! I hope God will hear and answer prayer. Tuesday.—Spent about *six hours* in secret prayer and meditation, and am unable to express what I experienced. O what a season of comfort and humiliation was it to my poor soul," &c.

On reading the diary where we find an abundance of such records, well may we exclaim with a modern biographer, alluding to those very times, "these were days of unutterable intercession!" Nor was it uncommon, even in those "perilous times," for the persecuted saints to keep "thanksgiving days." Heywood kept about nine annually.

The return of the fatal Bartholomew's-day was always observed with great solemnity by our non-conforming predecessors.

"August 24th, 1670, being Bartholomew's day, just eight years since the nonconformists were struck dead by the sad Uniformity Act, we kept a fast that day at my house, and had the help of some Christian friends. O! it was a sweet day. My heart was wonderfully helped, melted, and enlarged. O for an answer of peace."—p. 155.

Their immediate successors generally commemorated the fatal day in holding a public service on the occasion. And though the days of persecution have ceased, and universal liberty is enjoyed throughout the British dominions, we concur with the worthy author of these Memoirs, in thinking that the day might be appropriately and beneficially employed by the present successors of that persecuted band, "in reviewing the annals of non-conformity, or in examining and illustrating the principles and reasons of dissent." The last year, indeed, witnessed a revival of the good old practice. Bartholomew-day happening to fall on the Lord's-day, in that memorable year in the history of liberty and religion, several ministers embraced the opportunity of directing their hearers to the origin, history, progress, and approaching triumph of the principles of non-conformity, and some valuable discourses were published on the occasion.*

* Among the discourses alluded to above, there are two published by the Rev. Algernon Wells, of Coggeshall, entitled, "Allegiance to Christ, Liberty of Conscience," which we would earnestly recommend to our readers for the calm review of the history, and luminous statements of the principles of nonconformity: and for the candid and amiable spirit displayed by their esteemed author, in all his reasonings and inferences on this important subject.

After escaping the hands of justice, or rather of injustice, for twenty years, with the exception before adverted to, Mr. Heywood was at length detected and informed against, on August 17th, 1684, for "holding a riotous assembly," because he was preaching in a room to more than four persons. He was, after various intermediate measures, condemned on the charge, and adjudged to pay £50., and find two sureties for "his good behaviour," *alias*, that he would not preach. The fine he could not pay—the promise not to preach he could not make, and hence he was committed a prisoner to York Castle, on January 16, 1685. He obtained a release at the close of the year, and the fine was reduced, and paid through some friends, in the following summer. In imprisonment the holy man was not unemployed; nor was he very unhappy.

"God carried me to York," he observes, "that there he might show great and marvellous things to my soul, which I knew not: he quickened, instructed, and comforted me more than ever before. He gave my body health beyond expectation, increased my credit amongst his people, and added to my estate considerably by tripling my former income. Let God have the glory," &c. —p. 275.

A specimen of the manner in which he spent his time when in the Castle, is given in his diary.

"After our rising, we kneeled down, and I went to prayer with my wife. She in her closet, and I in the chamber, went to secret prayer alone. Then I read a chapter in the Greek Testament, while I took a pipe. Then a chapter in the Old Testament, with Poole's Annotations. Then wrote a little here (diary) or elsewhere. At ten o'clock I read a chapter, and went to prayer with my wife, as family prayer. Then wrote in some book or treatise I was composing till dinner. After dinner, Mr. Whitaker (an excellent minister of Leeds, imprisoned on a similar charge,) and I read in turn for an hour Fox's Acts and Monuments of Martyrs, Latin edition. Then went to my chamber: if my wife were absent, I spent an hour in secret prayer, and God helped usually. After supper we read in the Book of Martyrs, studied, went to prayer, read in Baxter's Paraphrase on the New Testament."

He and Mr. Whitaker preached alternately in the jail on the Lord's-days.

The death of Charles II. and the accession of James II. took place while Oliver was imprisoned. James, with the design of benefiting the papists, published a declaration of universal liberty of conscience. This declaration gladdened the hearts of the nonconformists, who, for nearly twenty years, had been the victims of severe and unceasing persecution. They immediately availed themselves of the indulgence, and commenced preaching in rooms, and building meeting-houses. Oliver resumed his delightful labours.

He divided his services between the congregations at Coley and Halifax. This division of labour did not fully satisfy either party: he therefore confined his attention to his own people, and, under much discouragement, and principally at his own expense, he erected the meeting-house at Northowram. Here he continued labouring to the close of his days, notwithstanding many calls were given him to settle over larger and more respectable congregations in London, Halifax, and Manchester. These invitations he uniformly refused, on the same principles that induced him first to settle at Coley, and to refuse accepting a living, before the ejection, worth £100. per annum. He never received more than £36. per annum from his own people. His reasons, displaying alike the humble views he entertained of himself, and his entire confidence

in the wisdom and providence of God, are fully stated in page 309, but we must not quote, and cannot abridge them.

He enjoyed remarkably good health till he attained his 60th year. He now began sensibly to feel the weakness and infirmities of age; which, too, were increased by repeated attacks of ague and intermittent fever. In his 71st year he became unable to walk, but his mental faculties retained their full vigour. He was usually carried to the pulpit, where, when seated, he would preach with his accustomed energy and zeal. He continued writing letters, treatises, and in his diary, till the last week of his life. A short time previous to his death he commenced a series of sermons on 2 Tim. ii. 19., with which he closed his ministry, on the Lord's-day but one before his final departure. The long anticipated event took place on the 4th of May, 1702, in the 73d year of his age, and 52d of his stated ministry. No particulars of his death are known; nor is the place of his interment exactly ascertained. He is supposed to have been buried in his mother's grave in Halifax church: "but though no stone points out the place of his interment, and no monument records his name and excellencies, yet his memory is still revered in the neighbourhood where he was born, and the places where he dispensed the word of life; and his record is on high." The effects of his labours are still visible in the existence and continuance of numerous dissenting interests in the various towns and villages of Yorkshire in which he first introduced the everlasting Gospel; and his written "works do follow him;" by them "he being dead yet speaketh," and will yet effec-

tually speak to generations yet unborn. As a preacher he was greatly admired for his simplicity, fervour, and zeal. His zeal indeed in his Master's service was unquenchable. His efforts for the good of souls were unceasing. Mr. Slate has given, from the diary of Oliver, a summary of his numerous journeys, extra services, and labours, after the passing of the Conventicle Act in 1664 to the close of his days—"a term of thirty-seven years, seventeen of which only were years of public liberty, and most of them after he had reached his 60th year." "He preached," observes his biographer, "on week-days, besides his regular work on Lord's-days, 3,027 sermons, kept 1,256 fasts, observed 314 thanksgiving days, and travelled, on preaching excursions, 31,345 miles." His attention to the state of his own heart was unabated: no labours, however numerous, no sufferings, however severe, no situations, however remote or inconvenient, ever prevented his accustomed regard to watchfulness, meditation, and prayer. Thus the flame of his devotion retained its ardour and brilliancy till it was extinguished in death, only to be rekindled, and to burn with greater intensity in the regions of unclouded light and unending glory.

His writings, excepting his diary, meditations, letters, &c. are comprised in four octavo volumes: two of which, containing his larger and most valuable works, appear to have been written chiefly during the most trying period of his persecution. They contain treatises of experimental and practical divinity, with a few occasional sermons. His treatises on "Closet Prayer," "Heart's Treasure," and "Sure Mercies of David," are the most

celebrated of his works; but, where all is excellent, choice is difficult. Many of the smaller pieces deserve separate republication, that they might be more extensively known, and be rendered more extensively useful. His "Youth's Monitor" is an admirable discourse, and would form a valuable manual for the young. His style of writing possesses great simplicity and vivacity. It is not characterised by the learning, vigour, and fancy which distinguishes the writings of some of his contemporaries, but it is strongly marked by the simplicity and earnestness, the pathos and unction, which have given

popularity and efficiency to the writings of many of his compeers. We cannot conclude this article without expressing our conviction that the esteemed editor has conferred on the church and the world a lasting benefit, in rescuing from their approaching oblivion, many of the writings of this venerable nonconformist, and in republishing his entire works; and we now close, earnestly recommending his editorial labours to the notice and approbation of the religious public, trusting that he will be amply rewarded in the extensive circulation of this admirable republication.

ON THE ADVANTAGES OF CLASSICAL LEARNING:

A LECTURE DELIVERED IN A NORTHERN ACADEMY.

GENTLEMEN,—As we are arrived at the close of one of our usual terms of study, and are about to take leave of each other for a season, I hope it will neither be deemed unsuitable, nor be felt unprofitable for us, to take a short retrospect of the engagements, which have claimed so large a share of our attention, during the session that is past. And, as in doing this, of course, I can only be expected to notice those particular branches of study which belong to the department that has been assigned me here, (leaving the others to the consideration of my much esteemed colleague,) it will be my object, in the observations that follow, to throw out a few hints, with a view to convince you of the utility and importance of *Classical Learning*.

There is a two-fold advantage to be gained by such a retrospect of the past, as that which we propose at present to take; the one is, that we may ascertain the extent of ground we have already

gone over, and the measure of improvement we have made;—the other is, that we may be able to calculate how much of our course we have yet to run; and, at the same time, be furnished with a stimulus for increased exertion, by calling to our recollection the many hills of difficulty we have been enabled successfully to climb, and the many streams of rational pleasure, and mental gratification, which have refreshed and cheered us on our way; for, although we are told by the wisest of men, that "much study is a weariness of the flesh," I am persuaded, from your own experience, you have found, that if there be weariness in it at all, it has been such as you would willingly endure, for the substantial profit which attends it, and for the reward it bestows, as the crown of our arduous, but victorious efforts.

It was not, however, for reward alone, nor merely to profit yourselves, that you entered on that course of study, which you either

have been pursuing, or may yet pursue, during your connexion with this institution. Your object was one of a much more worthy and exalted nature—one to attain which no sacrifice ought to be considered too great, no labour too severe. Your object was not merely to be instructed yourselves, but also to be furnished with the means of imparting instruction to others; and that, not in matters of science or philosophy merely, but in matters of infinitely greater importance. The salvation of immortal souls from the ruins of the apostacy, and the wreck of the fall, was the end you proposed to accomplish, in devoting yourselves to the service of God in the Gospel of his Son: and a more full acquaintance with that wondrous plan of redemption, which includes in it the whole range of the philosophy of the Bible, and the science of heaven, was what you were desirous to attain. And I need not say, (for you already know it,) that it is impossible that we can propose to ourselves a nobler and wiser end. It is worthy of rational beings; nay, more, it is worthy of an angel's pains. But how was it to be attained, with the surest prospect of success?

This question, doubtless, once agitated your minds, and probably cost you many an anxious thought. It is still worthy of your attentive consideration and regard, seeing you do not yet profess to have fully attained the main object of your wishes, and the desire of your hearts. Had the oracles of God come down to us from heaven, in the same form in which we at present possess them, little study, comparatively speaking, would have been necessary, on our part, in order to understand them, in as far, at least, as it is the will of their divine Author, that they should be understood.

But since they were delivered to holy men of old, who not only *spoke* as they were moved by the Holy Ghost; but were also instructed to commit them to *writing*, in languages foreign to us, and difficult of acquisition, which can only be mastered by diligent attention and patient perseverance; it is no longer a problem that needs to be solved, or a question for the wise to urge, whether we ought to acquire a knowledge of these languages, in order to our gaining a more extensive acquaintance with the testimony of God. It becomes now a matter of real and urgent necessity; and as I am sure you regard it in this light, I shall not take up your time by any further attempt to prove it.

But some will be ready to say, what has this to do with a knowledge of the *classics*, and the writings of men who were heathens, worshippers of dumb idols, and ignorant of the God of Israel? Is it not possible to acquire a competent knowledge of the original Scriptures, without submitting to the toil and drudgery of conning over the pages of a *Sallust*, a *Virgil*, a *Horace*, a *Cicero*, a *Homer*, or *Xenophon*? What the better shall we be for all the attention we have paid to these authors of antiquity? Would not our precious time have been much better spent in the study of our Bible, and in that alone?

Such questions as these are not unfrequently asked; and it is right that they should be met with a suitable reply. To give such a reply will be my object in the observations that follow.

I am quite aware, gentlemen, that it is the opinion of some, that the works commonly passing under the name of the Greek and Roman Classics, are not only useless, but even hurtful to a

student of divinity; and if this had been my own opinion, I certainly should not have been occupying the place in this academy, where you see me this day; and, so far from being justifiable in recommending such writings to you, I should have regarded myself as cruel in the extreme, for having not only caused you to throw away many precious hours, but in having led you into slippery ground, and exposed your Christian principles to needless and hazardous trial. Very different, however, is the view which I am disposed to take of this important subject; and I should rejoice in being able to fix upon your minds the same impressions that have been made on my own in regard to it; as I think I can say in sincerity, that I have bestowed on it the measure of consideration which it merits; and the more my thoughts have been directed to it, the more deep is my conviction of the folly and absurdity of the sentiments to which I have above referred, and to expose which, I shall ever be ready to lend my humble mite of exertion and influence.

It will generally be found, that when an individual affects to hold the classical authors in any thing like *contempt*, he only renders himself contemptible! in the estimation of every enlightened and well educated man; and should he even undervalue them, it will commonly be, because he never knew what their real value was, and therefore could not appreciate it; and certainly neither ignorance in the one case, nor presumption in the other, ought to be received by us as a criterion of judgment.

Such objections may perhaps serve the purpose of the indolent and the slothful, to screen them from the obloquy attaching to

their conduct; and it is observable, (as the elegant author of *Hermes* has said,) "that they uniformly attempt to shelter their ignorance under some plausible pretext, producing in their defence a few bright examples, whose transcendent abilities have been sufficient of themselves to great and important ends," without those aids, which it is necessary for others to use. But they ought not for a moment to be listened to by such as are desirous of standing well in the esteem of mankind, or are ambitious to promote the welfare and happiness of their fellow immortals. Often have we heard men possessed of much learning, regret that they were not in possession of more, that they might be able to unlock all the treasures of science; but never have we heard an individual, of any considerable attainments, regret the time he had spent in making them, but rather that he had not laid them out to greater advantage.

Such, gentlemen, I trust, will be your case. We are far from wishing it to be understood, that we apprehend no danger whatever from any of the writings in question. Some, we must acknowledge, there are, in the Greek and Latin tongue, as we find also some in our own, of which we may say, it had been better if they had never seen the light. But, though these we would condemn to everlasting oblivion, and carefully shun, as we would the deadly serpent's bite; willing as we should be to enstamp upon such the celebrated, though hackneyed motto, "*Latet anguis in herba*;" yet, are there others, so unexceptionable in their character, so full of the most refined and exquisite taste,—abounding in sentiments so just—sentiments that breathe the true spirit of genuine

philosophy, and more of the purest morality—displaying, at the same time, marks of such extraordinary and unexampled genius, that to cast them aside as useless or unprofitable, would be folly in the extreme; to despise or reject them, as if they would prove injurious to our minds, or a snare to our principles, would be to do violence to the finest specimens of human nature, to the dictates of common sense, as well as to some of the noblest productions of the human understanding.

It is true indeed, that the immortal authors, whose works you have been perusing during the past session, were *heathens*—that they either knew not Jehovah the God of truth; or, if they knew him at all, their knowledge was imperfect and defective; or, what is still worse, it was imprisoned in unrighteousness, and obscured by an impenetrable cloud of darkness and sin. But we are, at the same time, to consider the *source* from whence they derived that knowledge. It was not from the pure and hallowed fount of divine Revelation. Their light was not obtained from that sun which illumines our moral firmament, and sheds his genial beams on our once benighted and darkened minds. It was derived chiefly, if not solely, from the sublime works of creation around them, and the equally astonishing operations of an all-ruling Providence, whose power and agency they seem to have felt and acknowledged, and whose wonders not only attracted their attention, but filled their minds, at times, with the profoundest veneration and awe.

What they have written on the subject of *Deity*, is indeed sadly defective, and to us has the appearance of solemn trifling, or wanton profanity; so much is it mixed up with fable, uncertainty,

and error. But this circumstance, when we consider the muddy fountains from whence the streams of knowledge on this subject were conveyed to them, is more fitted to awaken in our minds feelings of commiseration and pity, than those of surprise, dislike, or abhorrence. It is not, however, to learn theology that we have recourse to these authors. We have much reason for thankfulness, that we have in the Bible, all that we need to know of *God*, and *heaven*, and *eternity*.

But are no authors to be read by a student of divinity, excepting such as shall give him correct theological sentiments? Is it impossible, or rather, is it morally wrong for him to seek instruction from the foes of the truth, as well as from its friends? Then ought the sentiment to be expunged from the pages of one of our best elementary works, which is put into the hands of every student at the outset of his academical career, "*Fas est ab hoste doceri.*"

Be assured, gentlemen, that to understand the Bible aright, to be able successfully to defend the glorious truths it reveals against the attacks of its numerous subtle and malignant foes, requires a much larger share of classical erudition, and even *heathen* knowledge (pardon the expression) than is conceived by the bulk of ordinary Christians, and the generality of ministers too. Perhaps one principal cause for the ignorance of many Christians, and of the opposition of many unbelievers, at the present day, no less than in days that are past, is to be sought for, not more in the individuals themselves, than in those who are appointed to teach them the lessons of Christianity, and to be the guides and directors of their faith and duty;

whose deficiencies are often too many and grievous not to be seriously felt, too glaring and palpable not to be observed by others, though the mantle of charity be thrown over them, and the law of charity protect them.

We hesitate not to affirm, that those who are the best acquainted with the languages in which the Bible was originally written, and can most easily apply their knowledge to the elucidation of its truths, (provided they are possessed of the other more needful qualifications of a Christian teacher, as ardent piety towards God, lively faith in our Lord Jesus Christ, and burning love to their fellow-men,) will not fail to be the best and most successful teachers and expounders of holy writ: and the effects of their teaching will generally be manifest in the degree of intelligence, which, in most such cases, will be found to exist amongst those who are favoured with their instructions.

This, I am fully persuaded, you will generally find to be true. And, is it not most reasonable to expect such a result, from means so evidently suited to produce it? But, is it not just as unreasonable to expect a similar effect from the labours of a man, however abundant, who presumes he is too wise to learn, yet is found too ignorant to teach;—whose mental resources are small and contracted,—and whose means for elucidating Scripture are not only circumscribed and inadequate; but even these almost wholly derived second-hand from the comments or annotations of others, whose opinions, too, will often be found to conflict with each other, and tend rather to darken, perplex, and bewilder, than truly to enlighten the mind?

Besides, the time necessarily consumed in consulting a host of commentators, is saved by him who is able to have recourse to the original fountain, which is open and free to all; and his knowledge of the meaning of Scripture will always be more sure, and more to be relied on; while, at the same time, he will have more confidence, as well as more ease, in making known his views unto others.

But, perhaps, it may here be asked, What is it that may properly be said to give such a man so great a superiority and advantage over others? Is it to his acquaintance with the classics alone? or is it not rather his being possessed of superior talents, of a quicker perception, and a more enlarged and vigorous understanding? However great and towering the talents of such a man may be, we apprehend, his superiority is mainly to be ascribed to the knowledge he possesses of the languages in which the Scriptures were originally written, especially the Greek, and that language he could not possibly have acquired, unless he had attentively perused the works of those who have written in it, and especially such as are most esteemed and approved. For how can we acquire any tongue, unless it be by such means? How have the Scriptures been translated into such a vast diversity of languages and dialects, if not in this way? How was Dr. *Morrison* enabled to commence and recently to bring to a successful termination, the herculean task of giving to the millions that inhabit the empire of *China*, (that empire of pagan darkness and superstition,) the means of reading in their own tongue the wonderful works of God? a task this which has cost the labour of

nearly sixteen years, and for which the name of him who accomplished it shall be handed down to succeeding generations with approbation and honour, as we doubt not it is already recorded in the annals of heaven.

"*Illum aget pennâ metuentes solvi
Fama superstes.*"—Hor. l. 2. o. 2.

How, I ask, did he accomplish this arduous undertaking? How could he, unless he had availed himself of every fit opportunity of conversing with the natives among whom he resided, and all of whom, it is to be observed, are idolaters in the strictest sense of the term? How could he have performed it, I ask again, unless he had consulted the writings of *Confucius*, and such like philosophers of that eastern clime, which doubtless must be filled with much that is absurd and erroneous in sentiment, and much that, from its dangerous and delusive tendency, must be peculiarly repugnant to a Christian mind? Yet, on that sea of darkness, and trouble, and danger, does the adventurous and laborious missionary embark; nor will he leave it, till he perceives the course through which he may guide the objects of his care to the desired haven of eternal rest.

In like manner, we may safely affirm, that it is vain for any to attempt to acquire a knowledge of the language of *Greece*, (which is by far the most comprehensive, the most beautiful, and perfect of any that has ever existed in the known world till the present day,) without seeking to be conversant with the sublime and animated strains of *Homer*, who sang of feuds and heroes 3000 years ago, and whose songs are equally worthy to be read and studied now, as they were to be recited

by the immortal bard himself, during the years of his earthly pilgrimage. And the same may be said of many who followed in his footsteps, and whose works have come down to us on the stream of time, some of them mutilated indeed, and shattered by the storms they have encountered, but sufficient to give us an idea of what the perfection of that language must have been, which was equally adapted for subjects of every description, whatever their nature or variety, and to writers of every class, however diversified their talents and style.

Besides, our own language is so amalgamated with those of *Greece* and *Rome*, that it is next to impossible to have a correct or extensive acquaintance with it, without some competent knowledge of the sources from whence it has sprang, and the ingredients of which it is composed. How often do we hear public teachers making use of terms that are of Latin or Greek extraction, without seeming either to apprehend their true meaning, to know whence they came, or how they ought to be employed; thus openly manifesting their ignorance, and perhaps also, bewildering and confounding, instead of instructing their hearers. Such occurrences as these, if they do not expose the teacher to ridicule and contempt, cannot fail to produce sincere regret that educational advantages have not been enjoyed, or if possessed, that they were so evidently neglected or abused.

To have a good acquaintance with the meaning of the words we make use of, when addressing our fellow-men, is most essential for us as preachers. Without this we shall be liable to fall into the most fearful errors ourselves, and also

to lead others along with us. We do not say, that the man of most words will be the man of most wisdom; frequently it is the very reverse in fact. But wisdom in any man can neither be known, nor be of any material advantage to the world, unless he have also words, as well as works, to make it manifest. And, certainly, for such a qualification to be wanting in a preacher of the Gospel, looks something like an inconsistency, if not a complete contradiction.

Language is the vehicle of thought, the medium, and the only one, by which we are enabled to communicate to others the ideas we form, or the sentiments we entertain, in our minds. The more we know of language in general, therefore, and of the particular tongues made use of by the various nations throughout the world, the better: for, then, the greater and more abundant will be the stores of useful knowledge opened up to us. And surely those languages which are regarded as the most perfect, and have been most in use, ought to claim the first place in our estimation, and demand the chief share of our time and attention. Such do we conceive the Greek and Latin to be: and if any one object to this statement, we have only to say, that he has come too late with his objection, as he has the voice of mankind against him.

And while I thus speak of the advantage to be derived from the classics, I must not forget to notice, (what, I am sure, you will readily admit,) how much we may be indebted to them for the improvement and cultivation of our *taste*, provided we study them as they deserve.

What improvement you have individually made in this respect, Gentlemen, I would leave it with yourselves carefully to

examine, and for others candidly to judge. But, if I may be allowed to form, or to express an opinion on the subject, from the specimens of your composition, which I have had the pleasure of hearing from time to time, it would, at least with regard to some of you, go far to convince me of the truth of the sentiment I have just advanced, and which I think it almost needless to attempt to prove: for I only re-echo the universal sentiment of mankind, when I say, that, for pure and elegant taste, no less than for sublimity of conception, originality of genius, or richness and variety of expression, the ancient classic writers stand almost alone and unrivalled: and accordingly we find that every age and every generation, unmoved by partiality, and unbiassed by envy, has awarded to them those laurels which flourish still green and unfading on their brows, and which will, we doubt not, continue to flourish

"As long as streams in silver mazes rove,
Or Spring with annual green renews the grove."

To such a pitch of perfection did the Greeks arrive in matters of taste, during the period of their greatest glory, when they enjoyed the sweets of liberty, that *nurse of genius*, (τῶν μεγάλων τιθηνός,) and copious source of all that is beautiful and great, that they excelled every other nation, not only in one, but in every branch of science, and every work of art. Their poets, orators, and historians; their painters, architects, and statuaries, were equally renowned for their genius and taste, and equally celebrated for the works they produced. And wherever these works have been seen and known, they have ever been regarded as the most precious relics of antiquity, and are, to this day, at once the criterion and

foundation of all that is noble in eloquence, sublime in poetry, or elegant and useful in art. If it be possible for any one to study the works of such masters without having his *taste* improved, we should be inclined to form but a very low estimate of that man's powers of imitation, or his talent of acquisition: not that we conceive *taste* to be a faculty, (if it may be so called,) that may be *acquired*, seeing there is not one of the human race who has ever been found wholly destitute of it; but it is a faculty bestowed more liberally on some, and more sparingly on others; though in all it may be cultivated, and, by means of proper culture, may be improved in a very remarkable degree, in common with every other attribute and power of the human mind; while, on the other hand, through neglect and want of cultivation, it will become vitiated and corrupted, till, at last, its very existence be scarcely discernible. "*Nam, ut ager sine culturâ, sic sine doctrinâ animus.*"

Another advantage to be derived from the study of the classics, and one of no small importance to all in the character of public teachers of religion, is a more enlarged and extensive acquaintance with human nature.

It is admitted on all hands, that no writers of any age or nation have ever displayed so much acuteness and discernment, or so much acquaintance with mankind, as those of Greece and Rome, but especially the former. However blind they may have been to their own imperfections, or puffed up with their own attainments; however ignorant they may have been (and ignorant they certainly were) of the radical cause of all moral depravity and mental deformity in man; none were more lynx-eyed or correct in their observa-

tions on human character in general, and few more skilled in the knowledge of all the springs of human action. This they have abundantly displayed in their writings; and in none, perhaps, is it more conspicuous than in some of the works which we have recently perused. Where, for example, shall we find a more finished portrait than that which *Salust* has given of the base, the traitorous, abandoned, but high-spirited and undaunted *Catiline*? Where shall we look for a comparison more artful, or a contrast more admirably drawn, than that which the same historian has given us, between the characters of *Cæsar* and *Cato*? And, in an acquaintance with human nature, how few, if any, of our more modern writers, whether they be mere moralists, or Christian divines, can be compared with the pleasing, facetious, and fascinating *Horace*; whose ease and gracefulness in the language he employs, are not more to be admired, than the inimitable beauty and variety of his descriptions, and the happy, though rare art which he possessed, of detecting and exposing the follies of the weak and the crimes of the vicious; yet in a manner so insinuating, that, while he reproves, he offends not, and when he instructs, he pleases.

Of *Persius*, too, whose Satires some of you have been reading, and whose style, though harsh and obscure, is yet nervous and lively, we are constrained to speak in terms of high commendation, on account of the warmth of his spirit, and the excellence of his precepts—his zeal in the cause of morality, and his abhorrence at the vices of his age—his art in directing his satire against those who were very giants in wickedness, and monsters in crime; whose names appear with infamy, as a

foul blot on the page of history, and a scandal to the nation to which they belonged. Such are some of the characters which Persius has drawn, with a truth and fidelity, and a fearlessness of consequences, that justly entitle him to rank high in our estimation, as an author, a poet, and a moralist, and as one from whom we may learn, perhaps, more of human nature than any of the Roman writers, unless it be *Terence*, whose comedies, in this respect, are almost invaluable; although there be many sentiments in them that can scarcely be whispered in the ear of a virtuous person, without exciting unpleasant and painful emotions.

And if we are constrained thus to bestow our meed of approbation on some of the principal Roman writers, what shall we say of the *Grecian*? Already have we had occasion to mention the name of the greatest poet of whom Greece could boast, and, (if we except the sacred writers) we may add, the greatest poet that the world has ever seen.

I recur to him here, because he is the most remarkable of all the classics for that particular feature of excellence discernible in their writings of which I am speaking. And, when I say this, it is only necessary for me to bring the names of his principal heroes to your recollection, in order to convince you that I say no more than what is just and agreeable to fact. The character of *Achilles*, "impiger, iracundus, inexorabilis, acer;" that of the ἥρως Ἀργείων εὐρυκλέων *Agammemnon*, καὶ ἀναξάνδρων; the injured *Menelaus*; the gallant, though effeminate *Paris*; the beautiful, but guilty *Helen*; the aged *Nestor*, and the young hero, *Hector*; the old king and counsellor *Priam*, and the cunning and crafty *Ulysses*; are each and all

of them drawn to the very life; at least such is the impression conveyed to our minds on reading the description of these individuals, and their heroic deeds, that they actually seem to live, and move, and act before us. Such is the simplicity, yet dignity and grandeur of *Homer*, and such the fire and animation which he has infused into his composition, that he appears to breathe life into each of his heroes, and creates such an interest in every reader of his poem, that none, we are persuaded, can refuse him the appellation, or deprive him of the honours, of the very *Prince of Poets*. So exquisite is his talent at exhibiting characters, so profound the skill he displays in laying open the inward workings of the human mind, that it is generally believed he was studied as a model for imitation by the finest dramatic poets Greece afterwards produced; and whose names I should here have particularly noticed, were it not that I intend, on some future occasion, to make them the subject of a separate lecture, when we shall have read a little more of their works.

Before leaving *Homer*, I would only further quote the lines of a poet concerning him, which contain a sentiment in strict accordance with the remarks already made:—

"Carmina sola carent fato, mortemque repellunt
Carminibus vives semper, Homere, tuis.

On looking back then, Gentlemen, to the many hours you have spent in poring over the pages of the Greek and Roman authors, do not, for a moment, imagine that your time has been mispent or thrown away. All that you have been able to acquire from the valuable mines of classic lore, you may, if you choose,

hereafter turn into gold, and put to the very best account.

If you have made that improvement which is expected of you, then will you meet with fewer difficulties in attempting to understand, or to make a ready use of, your own native tongue, when called to address your fellow men on the important concerns of eternity;—a wider field is opened for the exercise of all your mental powers;—more ease you will experience in the task, that is sometimes felt to be irksome, of choosing suitable words, and hitting on the most proper and becoming forms of expression in your public addresses, or in your written compositions; and this, though regarded by some as a minor consideration, is by no means unimportant.

In the works we have been reading during the past session, some of which I have casually noticed, you may see, on a more close and attentive examination, to what a high pitch of perfection the mind of man may arrive, though guided only by the dim torch of reason, which shines with a feeble and glimmering light amid the dense clouds of darkness which sin has introduced. In them you may see the mighty grasp which the human intellect is able to take of some of the noblest subjects that can employ the efforts of genius; and, at the same time, the bewitching enchantment, and pleasing fascination, it can throw around the meanest, so as to render them worthy of notice, and even constitute them objects of interest. In them also you may see, to what an elevation men may rise on the hill of science, by a strict and well-ordered discipline, and a proper cultivation of the mental powers; while, at the same time, they may stand low indeed as to the attainment of that wisdom, which is

profitable to direct, and which alone can guide the soul to the abodes of heavenly bliss.

I have spoken with admiration of these works of antiquity, because I conceive them well worthy to be admired, and attentively studied. What I have advanced, has been from the sincere conviction of my judgment, and the genuine feelings of my heart. But before concluding this lecture, I must own, Gentlemen, that had it fallen within my province to discourse to you concerning the volume of divine inspiration, (which is as far above every human composition, in point of excellence, importance, and value, as the heavens are above the earth, or as its divine Author is above all the creatures he has made,) it would have afforded me a far higher gratification, and, I am sure, also, would have created in you an interest more strong and intense. But I should be encroaching on the department of another, were I to enter on this subject here; and though, if disposed to draw a comparison between the Bible, and the works I have been attempting to recommend to your attention, I should heartily join with the poet in saying,

“What is the pomp of human learning?
the parade
Of letters and of tongues? E’en as
the mists of the gray morn
Before the rising sun, that pass away
and perish;”

Yet do I feel it my duty to urge on you strongly the necessity of giving all diligence to attend to those studies which have unquestionably an immediate bearing on the great object to which you have devoted your lives;—and a knowledge of those noble languages, the Greek and Latin, for this purpose, I regard as quite indispensable.

Were classical learning to be regarded as nothing more than an

elegant accomplishment, and as furnishing a fruitful source of rational entertainment, while it polishes the manners, improves the understanding, and refines the taste, it would even then be worth while to possess it; for, as Cicero has justly, and very beautifully said, "*Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur;*" and again, in the words of the poet,

"*Ingenus didicisse fideliter artes,
Emollet mores, nec sinit esse feros.*"

These polish'd arts have humaniz'd mankind,
Soften'd the rude, and calm'd the boisterous mind.

But I trust it has appeared from the observations already made, that such an acquisition, besides being elegant and ornamental,—equally becoming, and necessary to the character of a gentleman and a scholar,—is also fraught with utility and profit,—especially to those who are called to sustain the honourable and important office of ministers of Christ. For let the thirst for learning in the schools of the prophets once be quenched, and their love for science be cooled, and a door will speedily be opened for indolence and sloth;—ignorance will soon occupy the place of knowledge, and folly the seat of wisdom;—the bulwark of truth will ere long be demolished, and error, like a flood, will deluge the church, overspread the world, and envelop it in midnight darkness. The ages when popish superstition and pagan idolatry prevailed, when the very name of science was lost, and the inventions of art were unknown, in countries that were once civilized and enlightened by the lamp of divine Revelation, will speedily

return. And not till a Luther, a Melancthon, a Cranmer, or a Knox, shall arise again upon our world, will the cloud be dispelled, and the mist disappear, and the light of heaven break forth with divine effulgence, to illuminate the nations, and to gladden the hearts of the children of men.

It has often been observed, and the observation is well worthy to be remembered, that the progress of Christianity, in its march through the regions of the shadow of death, since its first introduction, to the present day, has uniformly kept pace with the progress of literature and science; and while the one has achieved its victories, the other has shared in its triumphs; and this, we firmly believe, will continue to be the case, till the day of the millennial glory, when all shall know the Lord from the least to the greatest, and none shall need to teach or instruct his neighbour. Until that glorious harvest arrive, we are called to break up the fallow ground, to sow the seeds of knowledge and virtue, that they may bring forth fruit unto holiness. But where shall we obtain these seeds, if not in the treasures of Divine Revelation? Where shall we seek for the veins of Gospel ore, more precious than silver or gold, if not in the mine of heavenly wisdom—a mine that is exhaustless, rich, and abundant? And what are the materials with which this mine is to be worked? Doubtless they are those faculties which God hath implanted within us; faculties which, by the assistance of the Spirit of grace, are capable of endless improvement, susceptible of an enlargement and expansion, to an almost inconceivable degree, provided proper means be employed for the purpose. But these means, alas! are too often neglected and despised by many,

as if they had found out some easier and shorter method of scaling the summit of wisdom, and robbing the temple of science.

Let us seek to be preserved from that fatal error into which too many have fallen, (and these even men of worth and piety,)—an error which has contributed to bring leanness upon their souls; which has blasted their efforts to do good, and rendered their labours abortive; besides necessarily circumscribing, if not altogether marring, their usefulness in the church of God. I allude to the error of despising, or, at least, neglecting, what they ought to prize and esteem; viz. the means of cultivating their intellectual powers, enlarging the capacity of their understanding, improving their taste, informing and correcting their judgment, and thus feeding the mind with food convenient for it.

By the neglect of these means, which classical learning in a plentiful measure can supply, in vain need we attempt to do justice to the beauty, the excellence, or sublimity of the Holy Scriptures.

But, as I fear I have already exhausted your patience, and wearied your attention, I must now draw towards a conclusion. In doing so, I shall only add, that, to be engaged in the pursuit of useful knowledge, of whatever kind it may be, is the noblest and most delightful employment for a rational and intelligent being. At present we have but little more

than entered on this pursuit; but, if we have only entered upon it in a proper spirit, and prosecute, with unwearied assiduity, the task which has been assigned us, our enjoyment now, and our reward hereafter, will assuredly be proportioned to our labour; and, if that enjoyment is to cease with the cessation of our work, when, I would ask, will that period arrive? shall distant ages and future generations be the witnesses of the event? No. If the love of the truth has been shed abroad in our hearts, and the power of the Spirit from on high hath visited us, then may the fire of the sun be extinguished, and his light no longer be enjoyed by the inhabitants of this terrestrial ball,—the moon may wax and wane no more,—the stars may withdraw their lustre,—and the powers of heaven fall; but our souls shall continue to live, and through grace, continue to shine, through the endless ages of eternity,—ever growing in knowledge, in wisdom, and holiness;—acquiring continually an increase of vigour and strength;—possessing a moral beauty more lovely and fair than that of the rosy morn, surpassing far the splendour and brightness of the meridian sun, or the glory of those orbs that bespangle our heavens, and which, in the touching language of one of our Christian poets,

“In reason’s ear do all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine,
The hand that made us is divine.”

THE BANEFUL EFFECTS OF INTEMPERANCE ON RELIGIOUS PROFESSORS.

THE following letter was addressed by the Rev. Asahel Nettleton, of the United States, to the Rev. Dr. Beecher, of Boston, editor of *The Spirit of the Pilgrims*, in which American

periodical it was first published. It furnishes some salutary cautions to individuals who are accustomed to even a moderate use of ardent spirits; and contains some facts

connected with the revivals of religion in the United States, which are important and interesting.

It may be generally supposed, that we have little need to be warned on the dangers which threaten the soul from the use of ardent spirits; but we fear that in some quarters a caution is necessary, and we may adopt the language of our Lord—"What I say to you, I say to ALL—WATCH."

Δ*.

My dear Brother,—I hear frequently from many places where God has of late poured out his Spirit and revived his work. My friends residing in these places far and near, either visit me or write to me, and tell me all their joys and their sorrows. For a number of years, I have kept a list of the names of those who have hopefully experienced religion, and made a public profession of it, in these revivals. When far from them, in my retired moments, I have often read over their names, and pondered on them, and on the scenes they have awakened, with emotions too big for utterance. I have watched them with anxious solicitude, and have made particular inquiry about the spiritual welfare of each one, as opportunity presented. My heart has often been *refreshed*, when some Timothy has brought me good tidings of the faith and charity of these young converts. No tidings have been more *'refreshing.'* I have often had occasion to adopt the language of Paul on this very subject; *'What thanks can we render to God again, for all the joy wherewith we joy for your sakes before our God.'*

During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two

years past. The thousands who have professed Christ in this time in general, appear to run well. Hitherto, I think they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed through life, and down to the grave. *If genuine religion is not found in revivals, I have no evidence that it exists in our world.* Some few, indeed, have dishonoured their profession, have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed. Bunyan says, 'If at any time I heard of such instances of apostasy among those who have hopefully been benefitted by my ministry, I feel worse than if I had followed one of my own natural children to the grave.' I have lost near and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness. Of the few who have finally apostatised, you may wish to know the cause. I have made particular inquiry, and find that the declension of some has commenced with an undue conformity to the world; but the sin of *intemperance* has caused more trouble, and done more dishonour to the cause of Christ, than any other crime that can be named. Though some have confessed, and doubtless repented of other crimes; yet few if any excommunications have hitherto taken place, for any crime except intemperance. I have heard from S— county, that of the hundreds who professed religion there two years ago, a few only have been called to a public confession, and these have been restored. I have heard of but one excommunication.

He was an acquaintance of mine, a man about thirty-five years of age, in the town of M——. He had been a little inclined to intemperance. He was anxious with others; his conversion was considered interesting; and at the time he professed religion, it was thought that his habit was broken. But before I left that place, he ventured to drink a little. On a public occasion, he became boisterous, and charged one man with lying, and that led on to an angry dispute, in which all present considered him the aggressor. This was soon noised through the place. It gave a general shock to all the young converts. I well remember the effect. Each one began to tremble, lest he too should be left to wound the cause which was to him dearer than life. I shall not forget what tenderness of conscience the young converts manifested. Each one seemed to tremble most of all for himself. The next morning Mr. H—— became sober, and now he felt exceedingly chagrined on remembering what he had said and done. He told me, that his first thought in the morning was, that he had dishonoured religion, and he could not bear to be seen. He was almost tempted to leave his family and friends, and abscond. He however confessed his fault, and appeared penitent. But, sad to relate, he drank again; and, as I have been informed, is now cut off, and utterly abandoned.

A Mr. T——, in the town of B——, was under conviction, hopefully experienced religion, and made a public profession with about sixty others. He appeared well, with the exception of this circumstance, that previous to his convictions, he had been a little inclined to intemperance. In the judgment of charity he had reformed, and become a new man.

He forsook his wicked companions, prayed in his family, and appeared to be much engaged in religion, and continued for a number of months to adorn his profession. But he began by slow and cautious steps (as he thought) to *sip a little*, only for his health. Though not drunk, he became foolish, and this led on to other things, until he dishonoured the cause of religion. He made a public confession of his fault, and for a while appeared penitent. But he drank again, and this led to other unchristian conduct, which demanded Christian satisfaction. His brethren began, a few days since, their endeavours to reclaim him. But he removed in the night, with all his family, and has left the state to avoid another confession. We consider him a ruined man.

When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them, continuing to adorn their profession. Take the whole number who professed religion as the fruit of these revivals, and take the same number who professed religion when there was no general revival, and I do think that the former have out-shone the latter. I have not made a particular estimate, but from what I have seen, I do believe that the number of excommunications from the latter is more than double, in proportion to the former. And I find, all along, that more excommunications have taken place in consequence of intemperance, than for any other crime.

A Mr. H——, a member of Brother T——'s church, was thought to have experienced religion in L——, in the days of your predecessor. He was a promising, active young man; much beloved and highly esteemed by Christians, and never suspected of intempe-

rance, until about a year since. The disclosure of this fact not only grieved Christians, but surprised and astonished every body. Though he was not suspected of intemperance, it was afterwards ascertained that he had been in the habit of drinking a little in private. This is one method of covering sin. Whoever does it, is privately working out the ruin of his soul. But Mr. H—— made a public confession, appeared penitent, and all rejoiced in his reformation. This, I said, was about a year ago. When I was last in N——, he called at Brother T——'s on an evening visit. It was evident he had been drinking. The next day Brother T—— warned him in the most solemn manner, but all to no purpose. He was past fear, and past shame, and all have given him up as lost. He had accomplished his ruin by drinking in private, before his friends had any chance to prevent it. I could name a number of individuals, in different towns in this state, whose case is similar to his.

Now, my brother, what shall be done? I do not ask what shall be done to reclaim those who have so grievously offended. For these, nothing ordinarily can be done. Their case is hopeless. My inquiry is, what shall be done to prevent the future disgrace of the cause of Christ? As for those who have confessed their fault, and have been restored to fellowship, they must remain where they are, until the next offence cuts them off. But a public confession for intemperance, I think, is about nothing, and ought to go for nothing. *The only evidence of repentance in such case is, A CONTINUED COURSE OF ENTIRE ABSTINENCE FROM ARDENT SPIRITS OF EVERY KIND.*

As for those who think they have experienced a change, if their
N. S. NO. 58.

habits are bordering on intemperance, we ought to be cautious how we admit them to a public profession. If they have been in the habit of drinking freely, though not to intoxication, however clear in other respects, this circumstance alone renders the evidence of their conversion very doubtful. From what I have seen, I do believe that no class of persons are more likely to be deceived with false hopes, than the intemperate. If, while under conviction, a person allows himself to sip a little, or raises his sinking spirits in the least; he is sure to grieve away the Spirit of God.

During the revival at S——, two years ago, I witnessed an instance which, if you please, I will relate. Mr. A—— was one of the most respectable men in that village, about thirty years of age, who kept a large boarding-house. His wife was under deep conviction, and soon was rejoicing in hope, and prayed with and for her husband. This was the means of his conviction; though at the time it was not known. Report said that he was confined to his bed, and dangerously ill. Hints were privately circulating that he was anxious for his soul, and was ashamed to have it known. It was late in the evening, when brother G—— went to his house, and found him in a bed-room, in a remote corner, in the greatest agony. 'What is the matter,' said brother G——. 'O, I am sick; I am in such distress!'—'But your pulse is regular,—where is your pain?' He made no reply, but with violence smote upon his breast. He was asked, 'Is it there?'—'It is,' he replied. 'The next evening I called, and found him still in the same distress. His convictions appeared to be deep. But when I returned, I suggested to brother G—— a suspicion of the smell of

ardent spirits. I then related a number of anecdotes of false conversions, connected with this suspicious scent. 'Mr. A. is a very moral man,' said he, 'and far from suspicion on that point.' But for fear, he sent me back to give him a solemn caution. I returned, and with much delicacy warned him not to taste, lest—He seemed startled at my suggestion, and assured me that he was far from the habit. I requested his wife to watch him, and learned from her, that through his distress his strength had greatly failed, and that he had taken a *very little only*, to prevent his sinking entirely. I returned and observed to Brother G—, that I feared Mr. A— was a ruined man. His concern continued for a few days, when he became exceedingly joyful. His conversion was considered wonderful. But my joy was checked; I could not forget the smell of ardent spirits. I called and found him much elated with joy. But when I cautioned him, he seemed surprised, and somewhat offended, and observed, 'I think I have been distressed enough to experience religion.'—'Ah,' said I, 'now I doubt more than ever whether your heart has ever been changed? Do you think there is any merit in the distress of an awakened sinner? Suppose you had been to hell, and endured the torments of the damned; what then? It is not distress, but love to God, and a change of heart, which alone can fit the sinner for heaven.' After a little conversation, his heart rose in such opposition, that he relinquished his hope; his distress returned in a moment; and he cried out, '*What shall I do?*' His heart was evidently unrenewed, and still quarrelling with the justice of God. From some expressions, I caught a glimpse of his heart, and that, if he should

ever experience religion, it was his secret purpose never to make a public profession of it. He was evidently unhumiliated—*like a bullock unaccustomed to the yoke*. I put into his hands 'Edwards, on the Justice of God in the Damnation of Sinners.' Shortly, he again found relief. He wished to profess religion with others, but prudence led us to wait; and the result was, that in progress of time he became a sot. I know not now of a more hopeless being on earth. He does no business; has drunk himself out of his property, and almost out of his reason; and as Brother G— says, he has become a brute.

I could fill sheets with the relation of facts of a similar character, all which lead to the conclusion, that persons of intemperate habits, though deeply convicted, are far more likely to rest in a false hope than others. However distressed a person of this character may have been, or however joyful in hope, I think we may set it down as a probable sign of a false conversion, if he allows himself to *taste a single drop*. If he does not give evidence that he intends to abstain wholly and for ever, I feel decided that he ought not to profess religion. If he cannot be willing to do this, he can have no sufficient evidence of his own repentance or conversion, and his hope is a spider's web. Brother T— preached an excellent sermon, not long since, from these words; 'Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins.' In the class of presumptuous sinners, he placed the person of intemperate habits. 'The person who has drunk to excess, and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with his eyes open.

Let him remember that he drinks damnation. I felt the justice of this last sentence. It was attended with a thrill of horror. I am satisfied that he who cannot break off entirely, and at once, can never do it. And without it, we can have no evidence of his piety. Every time he tastes, he is putting fire to tinder and powder. If he really thinks that he can drink a little, and yet not become a drunkard, his danger is so much the greater. This confidence evinces his consummate ignorance of his own heart. This confidence, if not destroyed, will damn him. *'He that trusteth his own heart is a fool.'*

I wish that all the young converts, who profess religion, would make it a point of conscience, not to taste of ardent spirits. This is the way in which many have dishonoured the cause of Christ on public occasions. In this way

thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measures that can be adopted. The only successful method of preventing this kind of disgrace to religion in future, is to begin with the temperate. Though the plague cannot be cured, it may be shunned. Had all young converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits for ever. Could I learn that all the young converts in your parish had jointly adopted this resolution, it would be to themselves, to you, and to me, a most delightful evidence of the sincerity of the Christian profession, as well as of genuine conversion. *'Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.'*

Yours, as ever,

ASAHEL NETTLETON.

LETTERS OF CHRISTIAN FRIENDSHIP,

FROM THE REV. JOHN BERRIDGE, OF EVERTON, AND THE REV. JOHN NEWTON, OF LONDON, TO THE REV. SAMUEL LUCAS.

THE following Original Letters which two esteemed correspondents have sent us, afford a pleasing illustration of that Christian friendship which sometimes exists between ministers of Christ of different denominations. After the publication of the interesting Memoir of Mr. Lucas, which appeared in our last number, our readers, we trust, will be gratified with the perusal of these interesting and instructive epistles.

To the Rev. Samuel Lucas, Walsall, Staffordshire.

Dear Sir—Your letter of the 2d of July came duly to hand, but has waited a wearisome while for an answer; indeed, I have

been much, yet not too much, afflicted with my old disorder for some months, a nervous fever. We have been house-keepers every summer for forty years; and this fever friend has kept me this summer twelve weeks at home, and forbid me all literary correspondence. As winter comes on, I begin to revive; and when the swallows march off, I begin to march out; and when the swallows return, I am often forced to keep in. 'Tis well we are not in our own keeping, nor at our own carving, since we so little know what is good for us. I do not love this fever friend, yet he is certainly the best earthly companion I have. No lasting gain do I get but in a furnace. Comforts of every

kind, in the issue, make me either light or lofty, and swell me through, unperceivably, with self-sufficiency. Indeed, so much dross, native and acquired, is found in my heart, that I have constant need of a furnace; and Jesus Christ has selected a suitable furnace for me—not a hot and hasty one which seems likely to harden and consume me, but one with a gentle and lingering heat, which melts my heart gradually, and lets out some of its dross. Though I cannot love a furnace, nor bask in it like a salamander, yet the longer I live, the more I perceive its need and its use. A believer seldom walks steadily and ornamentally, unless he is well furnaced; without this, his zeal is often scalding hot, his boldness attended with fierceness or rashness, and his confidence, at times, more the result of animal spirits than the fruit of the Spirit. But a furnace consumes these excrescences; and, when sweetly blown with grace, will make a Christian humble, and watchful, and mellow, very censorious of himself, and full of compassion for others. May your congregation be increasing in numbers; and the power of the Lord be present to wound and to heal, to quicken and to comfort, and to build up; but, let me add, the growth of the children will greatly depend on your conduct, for a congregation quickly drink in the spirit of the preacher: much reading and thinking may make a popular minister, but much secret prayer must make a powerful preacher. If you converse much with God on the mount, as Moses did, and the old puritans did, your hearers will see a Gospel lustre in your countenance, and stand in awe of you; and what is best of all, like Moses, you will not be sensible of this lustre, while others see it, and reverence it. Much secret prayer will so-

lemnize your heart, and make your visits savory as well as your sermons. The old puritans visited their flocks by house-row. The visits were short, they talked a little for God, and then concluded in prayer to God; an excellent rule, which prevents tittle tattle, and makes visits profitable. May Jesus bless you, and water your flock.

Your affectionate Brother,
J. BERRIDGE.

•• This letter is dated 1779.

To Rev. Mr. Lucas, Salop.

The 17th January.

My dear Sir—When I came home this evening I found your acceptable letter of the 8th upon my table, and I begin to answer it immediately, because, as I am very much engaged, and every new day brings its own business with it, I feared that if I admitted a short delay, it might prove a long one; and though I am and must be in long arrears with most of my correspondents, I was not willing your first favour should lie by me unanswered.

When our dear friend, Mr. Brewer, was living, I used to hear of you, but he is gone. The first news of your indisposition is from yourself: I am glad to hear you are getting better, but still more, to find the Lord has given you such a comfortable submission to his wise and holy will. I have heard some ministers wish that they might not outlive their usefulness. Nor do I think a faithful and exemplary minister can cease to be useful till he ceases to breathe. If the Lord is pleased to lay him aside, he may still be very useful, if he is enabled to exercise himself those graces which he has recommended to others, and to exemplify, in his own case, what he has often told his people, of the

all-sufficiency of God, and the faithfulness of his promises. In active service there is something pleasing to self; but it requires a stronger exercise of grace to be willing, if the Lord so appoint, to sit still. However, if the Lord has more for you to do, he can, and he will, renew your strength like the eagle's. I trust that He will always do that for you, and by you, which is best, and that you will always think so. I commend you to his blessing, and leave you in his hands; they are merciful hands. He loves us better than we love ourselves. Were it lawful, or possible for us to procure an alteration in the plan of infinite wisdom and love, we should certainly spoil it.

I have been long, as I still am, wonderfully favoured in point of health. Since my first entrance on the ministry, I believe I have not been once so disabled by illness that I could not preach. I was confined three Lord's-days under a surgeon's hands in 77, and two in 94, by a strain from a fall. But from the year of my great trial, 90, I have been almost a stranger to sickness or pain. And now that I am more than half-way through my 73d year, I seem to preach with as much liberty, ease, frequency, and acceptance, as at any former time. But a change cannot now be very distant. My times are with the Lord. I desire only, that while I do live, I may live to him, and that I may wait his call with my loins girded up, and my lamp burning. Oh! for grace and faith to live as becometh a saint, and then to die as becometh a sinner, renouncing every plea of hope, but what supported the dying malefactor, when he said, *Lord, remember me.*

My eyes grow old in the sockets, but I can still write and read by candle-light, though often

I cannot recognize readily the face of an intimate friend. My recollection, likewise, is weakened, especially as to names, but it seldom fails me in the pulpit. I have formerly been a great walker, but now three or four miles in a day is as much as I wish for. Thus there is a very gentle, gradual decay; so gradual that, in most respects, I hardly feel myself older than when you saw me last. I seem a wonder to many. I am a wonder to myself. Too long I was an infidel, a blasphemer, and a profligate, but He spared me, and called me to preach the faith I had laboured to destroy. In Africa, I was a servant of slaves, but since his sovereign mercy put me amongst his children, I have been honoured and comforted on every side.

But enough of self! The singularity of my case often draws me into egotisms when writing to a friend.

The wondering saints rejoice to see,
a wretch like me restored;
And point, and say, How chang'd is he,
who once defied the Lord.

O! what a Shepherd to lay down his life for such wandering sheep! to die for his enemies, who, both by nature and practice, were alienated from him, who would have gone on to the last moment of life, despising his love, and crucifying him afresh, if Almighty Grace had not compelled them to come in—for such he died, even (I trust) for me. I not only preach Paul's faithful saying, but I am a living proof, that Jesus came to save the chief of sinners.

Please to return my duty to Mrs. Lucas, and tell her that my Second Anniversary is annexed to *Letters to a Wife*, which probably may have reached Shrewsbury, as they were published in the year 93. I mean to inclose the 4th and 5th,

for I cannot wait the uncertainty of Mr. Longman's conveyance at present. I wish you to know as soon as possible, that I still remember old times, and love you dearly. No more of the second were printed in England than those for the letters.

I preached a sermon on the last Thanksgiving-day, which, or the substance of it, is now in the press. When it comes abroad, I will make use of Mr. Longman, to send you a copy, and one to Mr. Olney. He and his wife are the only persons, except yourselves, whom I know in Salop. If you are acquainted with them, I beg you to mention my love and best wishes, with Miss Catlett's, to them. Our love and best wishes likewise to Mrs. Lucas. We should be glad to see you both again in town, but if not, we hope to meet you in a better state, where all the chosen race shall meet before the throne.

You said, in the beginning of your's, that you must fill the paper, but you left one side blank; so

that I send you more lines than I received. I shall be glad to hear from you always, but I cannot promise to be always so punctual as I am this time. But I trust we shall often meet at the throne of grace, the central point of all believers, when we are there, though absent in body, we cannot be far distant in spirit from each other.

May the Lord bless you and yours in all things. May he guide you with his eye, support you with his arm, comfort you with his presence, and, at length, bring you home to himself in glory! May it be thus, likewise, with me and mine! I know you will say, *Amen*.

I am, dear Sir,

Your very affectionate Friend
and Brother,

JOHN NEWTON.

No. 6. 20th Jan. 98.

Having been able to say, the Lord has healed the wound he made, what could I say more? Therefore I have written no Anniversaries since 95.

ON SILENT WORSHIP.

Every one who has been present at those seasons of silent devotion, which are now so common in many of our churches on sacramental occasions, must have been struck with the solemnity and impressiveness of the scene. The following chaste and beautiful lines are finely descriptive of worship conducted in this manner.

Let deepest silence all around
Its peaceful shelter spread,
So shall that living Word abound
The Word that wakes the dead.

How sweet to wait upon the Lord
In stillness and in prayer!
What though no preacher speak the word,
A minister is there.

A minister of wond'rous skill
True graces to impart,
He teaches all the Father's will
And preaches to the heart.

He dissipates the coward's fears,
And bids the coldest glow:
He speaks; and, lo! the softest tears
Of deep contrition flow.

He knows to bend the heart of steel,
He bows the lofty soul;
O'er all we think and all we feel,
How matchless his control!

And ah! how precious is his love,
In tenderest touches given:
It whispers of the bliss above,
And stays the soul on heaven.

From mind to mind in streams of joy,
The holy influence spreads;
'Tis peace, 'tis praise, without alloy,
For God that influence sheds.

Dear Lord, to thee we still will pray,
And praise thee as before;
For this, thy glorious Gospel day,
Teach us to praise thee more.

New York Observer.

REVIEW OF BOOKS.

The Life of John Locke, with Extracts from his Correspondence, Journals, and Common-place Books. By Lord King. London: Colburn, 1829. 4to. £2. 2s.

IN the whole range of eminent men furnished by Great Britain, we know not an individual more entitled to its gratitude and reverence than John Locke. We refer not here to his discoveries in philosophy, or to his labours in criticism. In both these departments he rendered important service, though in both he has erred. We refer to his admirable views of the doctrine of religious liberty, and to the ability and zeal with which he advocated those views. Not that Locke was the first to discover this doctrine; others had gone before and prepared the field; but it was his honour to bring the work to perfection. His accurate discrimination of the distinct provinces of the civil magistrate, and of what belongs to the church or a religious community, and his luminous reasonings in support of the most extended and liberal toleration, where there is an established church, have rendered a service to his country, and to the world, which has never been repaid. To the prevalence of his enlightened sentiments, we are greatly indebted for the prosperous state of our country, and religion will be found to prosper, or languish, in every part of the world, in proportion as his views are known and prevail.

The life of Locke has been, till now, very imperfectly known. His political and philosophical writings had spread his fame as a writer all over the world; but less was known of the man than might have been expected, considering

the public life which he led. We are, therefore, greatly indebted to Lord King for the labour which he has bestowed in bringing before the public the present work. The resources which his Lordship possessed may be understood from the following paragraph.

"After the death of Locke, his papers, correspondence, and manuscripts, came into the possession of Sir Peter King, his near relation and sole executor. They consist of the originals of many of his printed works, and of some which were never published; of his very extensive correspondence with his friends, both in England and abroad; of a journal which he kept during his travels in France and Holland; of his common-place books; and of many miscellaneous papers; all of which have been preserved in the same scrutoir in which they had been deposited by their author, and which was probably removed to this place in 1710."—Pref. p. i.

The letters from which Lord King has made a selection are exceedingly numerous, and many of them very valuable, as written by some of the most distinguished individuals, who were Locke's contemporaries and friends. On the selection, which appears in this volume, his Lordship remarks—

"Some persons may think that too many, and others, that too few of the letters have been published; the great difficulty was to make a selection, and to show, without fatiguing the reader, the interest which was felt by Mr. Locke on so many different questions, the versatility of his genius, and the variety of his occupations. Of the letters from different correspondents found amongst Mr. Locke's papers, the whole of those from Sir Isaac Newton, and the greater part of those from Lord Shaftesbury and Lord Peterborough are now printed. Of the remainder, nearly one hundred are from Limborch; perhaps double that number from Monsieur Toinard, containing the scientific news of Paris from 1679, for several years

following; many from Le Clerc; from M. Guenelon, of Amsterdam; from Lord Ashley, afterwards the third Earl of Shaftesbury; from Mr. Tyrrel and Dr. Thomas; Mr. Clark, of Chipstead, to whom the *Thoughts on Education* were addressed; and from A. Collins, &c. &c., amounting altogether to some thousands in number. The desire of keeping this publication within reasonable bounds, has prevented the publication of more than a very few of these letters."—p. viii.

His Lordship follows, in a great degree, the memoir of Locke, written by his friend and correspondent, Le Clerc, some years after the death of Locke, and which has been chiefly followed by the other biographers of our philosopher. As the volume now before us is expensive, and not likely to come into the hands of many of our readers, and as we are sure they will all feel interested in the account of such a man, we shall be rather copious in our extracts.

"John Locke was born at Wrington, in Somersetshire, A.D. 1632; his father, Mr. J. Locke, who was descended from the Lockes, of Chorton Court, in Dorsetshire, possessed a moderate landed property at Pensfold and Belluton, where he lived. He was a Captain in the Parliamentary army during the civil wars, and his fortune suffered so considerably in those times, that he left a smaller estate to his son than he himself had inherited.

"John Locke was the eldest of two sons, and was educated with great care by his father, of whom he always spoke with the greatest respect and affection. In the early part of his life, his father exacted the utmost respect from his son, but gradually treated him with less and less reserve, and when grown up, lived with him on terms of the most entire friendship; so much so, that Locke mentioned the fact of his father having expressed his regret for giving way to his anger, and striking him once in his childhood, when he did not deserve it. In a letter to a friend, written in the latter part of his life, Locke thus expresses himself on the conduct of a father towards his son: 'That which I have often blamed as an indiscreet and dangerous practice in many fathers, viz.

to be very indulgent to their children whilst they are little, and as they come to ripe years to lay great restraint upon them, and live with greater reserve towards them, which usually produces an ill understanding between father and son, which cannot but be of bad consequences; and I think fathers would generally do better, as their sons grow up, to take them into a nearer familiarity, and live with them with as much freedom and friendship as their age and temper will allow.'"—pp. 1, 2.

In a letter to his father, which immediately follows this extract, Locke expresses himself with the greatest warmth and affection for his parent, which shows the practical effect of the course he judiciously recommends in the above extract.

"Locke was sent to Westminster school, and from thence to Christ Church, Oxford, in 1651. His friend, Mr. Tyrrell, the grandson of the celebrated Usher, Archbishop of Armagh, relates that Locke, in the earliest period of his residence at Oxford, was distinguished for his talents and learning, amongst his fellow-students. That he lost much time at Oxford is, however, certain, from his own confession; and if he derived little advantage from the place of his education, it cannot be ascribed to the inaptitude of his mind to make useful acquirements: the fault is to be found in his instructors, and in their system. It appears that he would have thought the method of *Des Cartes* preferable (though no admirer of his philosophy) to that of the established practice, either because the study of that writer gave him the first taste for philosophy, or because he admired the distinctness of his method; or, perhaps, he might consider any alteration to be an improvement, and any change a change for the better.

"Although he acquired this early reputation at the University, yet he was often heard to express his regret that his father had ever sent him to Oxford; aware, from his own experience, that the method of instruction then pursued was ill calculated to open the understanding, or prepare the way for any useful knowledge."—p. 3.

Such a man must have been more indebted to himself than to any University; and from the

state of Oxford, when Locke attended it, though not inferior to what it had been, it is not probable that he would derive much benefit. Still he there laid the foundation for his future eminence, and in one department of his course, and that the most brilliant, he derived from the men of Oxford the first principles of all his future labours. The following paragraph is very interesting, as it gives a view of the progress of this great man's mind.

"The earliest of Locke's printed works is the *Essay on Human Understanding*: the original copy, in his own hand-writing, dated 1671, is still preserved, and I find the first sketch of that work in his *Common-place Book*, beginning thus:—

"*Sic cogitavit de intellectu humano Johannes Locke an. 1671.*

"*Intellectus humanus cum cognitionis certitudine et assensus firmitate.*

"First, I imagine that all knowledge is founded on, and ultimately derives itself from sense, or something analogous to it, and may be called sensation, which is done by our senses conversant about particular objects, which gives us the simple ideas or images of things, and thus we come to have ideas of heat and light, hard and soft, which are nothing but the reviving again in our minds these imaginations, which those objects, when they affected our senses, caused in us,—whether by motion or otherwise, it matters not here to consider,—and thus we do, when we conceive heat or light, yellow or blue, sweet or bitter, and therefore, I think that those things which we call sensible qualities, are the simplest ideas we have, and the first object of our understanding.' The *Essay* must, therefore, have remained in the author's possession above eighteen years before he gave it to the world, and in that space of time considerable corrections and alterations had been made. His earliest work, however, was of a political nature, and of a date much anterior, and although evidently intended for publication, was never printed. It was written towards the end of 1660; the preface to the reader is curious, as the earliest specimen of his style and opinions, and strongly shows the desire of reasonable men of all parties to remove the difficulties which stood in the way of a final and peaceable settlement

N. S. NO. 58.

of affairs in State and Church. One of the first and most necessary measures after the Restoration, and one of the most difficult, was the settlement of the church. The King, by his declaration, had promised that endeavours should be used to effect a comprehension, and that such alteration should be made in the Liturgy, as should make it totally unobjectionable. The tract which Locke wrote, was intended to reconcile the low church party to an obedience to the civil magistrate in all indifferent things in public worship, not otherwise commanded by the word of God. It is an answer to a writer who denied the right of the civil magistrate (or supreme power) to interfere in matters of religion; and in manner and style it resembles his later controversy with Sir Robert Filmer. It is an important fact in the history of toleration, that Dr. Owen, the Independent, was Dean of Christ Church in 1651, when Locke was admitted a member of that college 'under a fanatical tutor,' as A. Wood says in '*Athenæ Oxonienses*.' The charge of fanaticism made against the tutor is either an unfounded assertion of the learned but prejudiced antiquary of Oxford; or, if true, the fanaticism of the tutor had not the slightest effect on the mind of the pupil, as the bias in this treatise inclines, perhaps, too decidedly towards the side of authority."—pp. 6, 7.

We are glad that Lord King has added his testimony to that of other distinguished writers on the subject of the origin of the doctrine of toleration. What will Mr. James Nichol say to this, after all his labour and fury to prove, that religious liberty originated with High Church Arminians? We have no doubt Lord King will be taken up in the next two volumes of "*Calvinism and Arminianism compared*." We will take care, if we are alive, to see how his Lordship is treated; for we are sure it will be very amusing. But our present business is with Mr. Locke.

Locke appears to have paid great attention at one time to the study of medicine; and it would almost seem as if he had intended to practice it. This, however, he never did. In 1665, he accom-

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panied Sir Walter Vane, the King's Envoy, to the Elector of Brandenburg, in the capacity of his secretary; and resided along with him some time at Cleve. Some of his letters from this place, which are given by Lord King, are curious and amusing; but not sufficiently grave for our pages. He returned to England in 1665, and had an offer of going out again to Spain in an official capacity, which he declined.

"In 1666, an offer of a different nature was made through a friend in Dublin, to procure a considerable preferment in the church from the Duke of Ormond, then Lord-Lieutenant of Ireland, if Locke should be inclined to engage in the clerical profession, and a draft of his answer has been preserved, which will show his conscientious scruples, and the objections which determined him to refuse the advantageous offer then held out to him.

"After expressing how much he felt indebted to the kindness of his friend, he proceeds thus:—

"The proposals, no question, are very considerable; but consider, a man's affairs and whole course of his life are not to be changed in a moment, and that one is not made fit for a calling, and that in a day. I believe you think me too proud to undertake any thing wherein I should acquit myself but unworthily. I am sure I cannot content myself with being undermost, possibly the middlemost of my profession; and you will allow, on consideration, care is to be taken not to engage in a calling, wherein, if one chance to be a bungler, there is no retreat. A person must needs be very quick or inconsiderate, that can on a sudden resolve to transplant himself from a country, affairs, and study, upon probability, which, though your interest there may make you look on as certain, yet my want of fitness may probably disappoint: for certainly something is required on my side. It is not enough for such places to be in orders, and I cannot think that preferment of that nature should be thrown upon a man who has never given any proof of himself, nor ever tried the pulpit. Would you not think it a stranger question, if I were to ask you whether I must be first in these places or in orders; and yet, if you will consider with me, it will not perhaps seem altogether irrational: for should I put myself into orders, and, by

the meanness of my abilities, grow unworthy such expectations, (for you do not think that divines are now made, as formerly, by inspiration and on a sudden, nor learning caused by laying on of hands,) I unavoidably lose all my former study, and put myself into a calling that will not leave me. Were it a profession from whence there were any return—and that, amongst all the occurrences of life may be very convenient—you would find me with as great forwardness to embrace your proposals, as I now acknowledge them with gratitude. The same considerations have made me a long time reject very advantageous offers of several very considerable friends in England. I cannot now be forward to disgrace you, or any one else, by being lifted into a place which perhaps I cannot fill, and from whence there is no descending without tumbling. If any shame or misfortune attend me, it shall be only mine; and if I am covetous of any good fortune, it is that one I love may share it with me. But your great obligation is not the less, because I am not in a condition to receive the effect of it. I return all manner of acknowledgment due to so great a favour, and shall watch all occasions to let you see how sensible I am of it, and to assure you I am, &c. &c."

—pp. 27, 28.

In the following reasonings of Lord King on Locke's determination, and on the effect it would have had on his future character, we partly, but not wholly agree. It is not necessary for a man to cease to be a philosopher when he becomes a divine. So far from this profession preventing a man from extending the bounds of human knowledge, it might be easy to show, that the ministers of Christianity have done more to promote and extend these bounds than the men of all professions together.

Locke was associated in public affairs and private friendship, during a very long period of his life, with the celebrated Earl of Shaftesbury. The origin of this connexion was apparently very incidental, yet we have no doubt was under the influence of that superintending providence, which guides and regulates all human affairs.

"Lord Ashley, we are informed, was suffering from an abscess in his breast, the consequence of a fall from his horse; and came to Oxford in order to drink the water of Astrop. He had written to Dr. Thomas to procure the waters for him on his arrival at Oxford, but this physician happening to be called away from that place, desired Locke to execute the commission. By some accident, the waters were not ready when Lord Ashley arrived; and Locke waited upon him to apologize for the disappointment occasioned by the fault of the messenger sent to procure them. Lord Ashley received him with great civility, and was not only satisfied with his excuse, but was so much pleased with his conversation, that he desired to improve an acquaintance thus begun by accident, and which afterwards grew into a friendship that continued unchanged to the end of his life."—pp. 29, 30.

Our limits will not allow us to follow Locke through his political and philosophical career, or to give extracts from his journals, and many parts of which are curious. We must, however, make room for the account of his expulsion from Oxford, or as it now appears, his deprivation of his studentship at Christ Church, by order of the Court, which in fact, was his expulsion from Oxford, though the disgrace of that transaction is now partially wiped off from the University, by a pamphlet recently published by Lord Grenville.

"In 1684, Locke was by an illegal order of the King deprived of his studentship at Christ-church. The account given in Mr. Fox's history is as follows:—

"Among the oppressions of this period, most of which were attended with consequences so much more important to the several objects of persecution, it may seem scarcely worth while to notice the expulsion of J. Locke from Christ-church College, Oxford. But besides the interest which every incident in the life of a person, so deservedly eminent naturally excites, there appears to have been something in the transaction itself characteristic of the spirit of the times, as well as of the general nature of absolute power. Mr. Locke was

known to have been intimately connected with Lord Shaftesbury, and had very prudently judged it advisable for him to prolong for some time his residence upon the Continent, to which he had resorted originally on account of his health. A suspicion, as it has been since proved unfounded, that he was the author of a pamphlet which gave offence to the Government, induced the King to insist upon his removal from his studentship at Christ-church. Sunderland writes, by the King's command, to Dr. Fell, Bishop of Oxford, and Dean of Christ-church. The Reverend Prelate answers, that he has long had an eye upon Mr. Locke's behaviour; but though frequent attempts had been made (attempts of which the Bishop expresses no disapprobation) to draw him into imprudent conversation, by attacking in his company the reputation, and insulting the memory, of his late patron and friend, and thus to make his gratitude, and all the best feelings of his heart, instrumental to his ruin, these attempts all proved unsuccessful. Hence the Bishop infers not the innocence of Mr. Locke, but that he was a great master of concealment, both as to words and looks; for looks, it is to be supposed, would have furnished a pretext for his expulsion, more decent than any which had yet been discovered. An expedient is then suggested to drive Mr. Locke to a dilemma, by summoning him to attend the College on the 1st of January ensuing. If he do not appear, he shall be expelled for contumacy; if he come, matter of charge may be found against him, for what he shall have said at London, or elsewhere, where he will have been less upon his guard than at Oxford. Some have ascribed Fell's hesitation, if it can be so called, in executing the King's order, to his unwillingness to injure Locke, who was his friend; others, with more reason, to the doubt of the legality of the order. However this may have been, neither his scruples nor his reluctance was regarded by a court which knew its own power. A peremptory order was accordingly sent, and immediate obedience ensued. Thus while, without the shadow of a crime, Mr. Locke lost a situation attended with some emolument and great convenience, was the University deprived of, or rather thus, from the base principles of servility, did she cast away, the man, the having produced whom is now her chiefest glory; and thus to those who are not determined to be blind, did the true nature of absolute power discover itself, against which the middling station is not more secure than the most exalted. Tyranny, when glutted with the blood of

the great, and the plunder of the rich, will condescend to hunt humbler game, and make the peaceable and innocent Fellow of a College the object of its persecution. In this instance, one would almost imagine there was some instinctive sagacity in the Government of that time, which pointed out to them, even before he had made himself known to the world, the man who was destined to be the most successful adversary of superstition and tyranny.

"On a careful examination of the whole case, and with the light since thrown upon it, it appears that Locke was not expelled by the University of Oxford; he was deprived of his studentship by the Dean and Chapter of the College to which he belonged. If, however, we acquit the University of any direct share in the transaction, we may not unfairly conclude from the spirit and temper then prevalent at Oxford, that the University was accessory to that disgraceful deed. The famous Oxford decree, it must be remembered, had passed on the very day of the execution of Lord Russell. The divine rights of Kings, and the indiscriminate obedience of subjects, were the favourite tenets of the University, which, by a solemn decree, condemned as impious and heretical, the principles upon which the constitution of this, and of every free country, maintains itself. The deprivation of Locke was, strictly speaking, the act of the Dean and Chapter of Christ-church, courting, and almost anticipating, the illegal mandate of the crown, and is not to be described as an actual expulsion from the University of Oxford.

"It is true Lord Sunderland, in his letter to the Bishop of Oxford, and Dean of Christ-church, signifies the King's commands for the immediate expulsion of Mr. Locke, as one who had belonged to the Earl of Shaftesbury, and had behaved himself very factiously and undutifully towards the Government. The Bishop also, in his answer, uses the word expulsion, incorrectly certainly, but what better phrase could he have selected to flatter a despotic court, which had determined to punish all whom it chose to consider as its enemies."—pp. 147—150.

We cannot quote the curious correspondence which follows in illustration of this view of the case. It reflects indelible disgrace on the Court, and on Fell, Bishop of Oxford, in particular.

The account which is given of the death of Locke, though not

as minute as we could have wished, is, on the whole, pleasing.

"In October, 1704, his disorder greatly increased: on the 27th of that month Lady Masham not finding him in his study as usual, went to his bedside, when he told her that the fatigue of getting up the day before had been too much for his strength, and that he never expected to rise again from his bed. He said that he had now finished his career in this world, and that in all probability he should not outlive the night, certainly not to be able to survive beyond the next day or two. After taking some refreshment, he said to those present that he wished them all happiness after he was gone. To Lady Masham, who remained with him, he said that he thanked God he had passed a happy life, but that now he found that all was vanity, and exhorted her to consider this world only as a preparation for a better state hereafter. He would not suffer her to sit up with him, saying, that perhaps he might be able to sleep, but if any change should happen, he would send for her. Having no sleep in the night, he was taken out of bed and carried into his study, where he slept for some time in his chair: after waking, he desired to be dressed, and then heard Lady Masham read the Psalms, apparently with great attention, until perceiving his end to draw near, he stopped her, and expired a very few minutes afterwards, about three o'clock in the evening of the 28th October, in his seventy-third year."—pp. 263, 264.

It would have been satisfactory had we been furnished with an account of the foundation on which this eminent man rested his hopes in the prospect of eternity. On this subject we regret that we cannot say all that we could wish. He thought much, and wrote much on religion; but if we can form any correct opinion of the meaning of the Word of God, he erred egregiously in his notions on some most important subjects.

The following short notice of his writings show the order in which they appeared, and the important subjects which they embraced.

"When we consider the number of his publications as well as the subjects which he discusses, it is evident that his application must have been very great, and to enumerate his works will prove his surprising industry. His great work, the *Essay on Human Understanding*, was first published in 1690, nearly at the same time as Newton's *Principia*, both contributing to render illustrious the era of the Revolution. The *Treatise on Civil Government*, a *Letter for Toleration*, first published in Latin, in Holland, and afterwards in English, with the second *Letter in defence of Toleration*, were all published in 1690, and a third *Letter in 1692*. The *Treatise on Education*, 1690: that concerning raising the value of money and lowering the interest, 1691; and further considerations on the same subject, 1695, when he was very much consulted on the measures then in operation for restoring the coin. The Reasonableness of Christianity, 1695, and a first and second vindication of the same, 1696, and also the three elaborate letters in defence of the principles contained in the *Essay* against the attacks of the Bishop of Worcester.

"The Conduct of the Understanding, one of the most useful and practical of his works, and the Commentaries and Notes on the Epistles of St. Paul, close the catalogue of those of his literary labours which have been given to the world."—pp. 264, 265.

We wish it were in our power to speak in terms of approbation of his Reasonableness of Christianity, or of his work on the Epistles. They both contain much that is valuable, but they also contain a great deal that is erroneous; and those who have formed their sentiments on the school of Locke, will be found to have left out of their system of Christianity, almost all that constitutes its peculiarity and its glory. We regret to say that his noble biographer, to whose labours we feel ourselves greatly indebted, appears to attach little importance to the defects of the philosopher's creed. The following passage, in which the character of Locke's religion is given, is bald and unsatisfactory.

"The religious opinions of this great man may best be collected from his own writings; to an ardent piety, and a firm belief in the religion he professed, was joined a truly Christian charity for all those who differed in opinion from him. The religion of Locke was that revealed in the Scriptures, which, in his opinion, was the most reasonable religion in the world. Of the particular form of his faith, it is more difficult to speak, because he was always averse to vain and idle disputations; but for the dogmatical and mystical doctors of the church, he certainly had no predilection. Reason was his rule and guide in every thing; toleration was his text; and he abhorred those only who pervert that divine precept, which teaches—to promote peace on earth, and good will towards man. Those who rely upon his authority, and make use of his name, would do well to consider what manner of Christian he was; and, when they bid others believe because he believed, let them also teach as he taught, and practise those virtues which he practised.

"He lived in communion with the Church of England; but it will appear much clearly, from extracts which will be given from an unpublished reply to a work of Dr. Stillingfleet's, that he entertained a strong opinion that the exclusive doctrines of the Church of England were very objectionable; that he thought them much too narrow and confined, and that he wished for a much larger and easier comprehension of Protestants."—pp. 272, 273.

We have an idea, notwithstanding what we have said, and the erroneous tendency of many of Locke's views, that he probably believed more than he considered himself justified in dogmatically inculcating upon others. If he believed all that is implied in a passage in which he sets forth the views of pacific Christians, he held opinions to which our modern Socinians, at least, would by no means subscribe. We give this passage, after one concluding remark. The just fame of Locke rests not on his theological writings, or his biblical criticisms; but on his advocacy of the doctrine of toleration, and his treatise on the *Human Understanding*. We admire the politician, and

reverence the philosopher ; but we demur to following the divine.

" Since the Christian religion we profess is not a notional science, to furnish speculation to the brain, or discourse to the tongue, but a rule of righteousness to influence our lives, Christ having given himself to redeem us from all iniquity, and purify unto himself a people, zealous of good works, we profess the only business of our public assemblies to be to exhort thereunto, laying aside all controversy and speculative questions, instruct and encourage one another in the duties of a good life, which is acknowledged to be the great business of true religion, and to pray God for the assistance of his Spirit for the enlightening our understanding and

subduing our corruptions, that so we may return unto him a reasonable and acceptable service, and show our faith by our works, proposing to ourselves and others the example of our Lord and Saviour Jesus Christ, as the great pattern for our imitation."—p. 274.

We have somewhat abridged our review department this month, to make room for a larger portion than usual of our Short Notices of a number of valuable publications, which it is impossible for us to examine more extensively, and, in regard to which, we are continually in arrears.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

The Non-Such Professor in his Meridian splendour, &c. &c. By William Secker: to which is added, The Wedding Ring. A new Edition. London, Richard Baynes. 1829.

THIS book may be considered as presenting a fair specimen of that felicitously antithetical style which so generally prevailed amongst the theological writers of the seventeenth century. But little is known of its author. During the Protectorate he preached in All-Hallows Church, London. It is probable that he died before the passing of the Act of Uniformity, as Calamy does not include him in his list of ejected ministers, though he is classed by Lettsome in his "Preacher's Assistant" amongst the dissenting divines. His theology bears incontestible evidence of puritanical origin ; and even on the supposition that he out-lived the day of temptation, and ultimately conformed to the hierarchy, his orthodoxy, like that of Hopkins, Danton, John Edwards, and other *ci-devant* Puritans, is at the best very questionable. We confess ourselves pleased with the frequent instances of republication of the tracts of our forefathers : it is a testimony, that there are at least some readers, in the present age of refinement and intellectual efflorescence

who have good sense enough to prefer the solid and wholesome, though plain and ungarnished, aliment of antiquity, to the highly condimented nothings which the squeamishness of modern appetites so generally, and almost exclusively, relishes. We can scarcely imagine that any reason can be adduced, with propriety, against such revivifications, except that some of our popular preachers and writers are too much indebted to these worthies, to wish that their works should be generally read. "They whisper where they stole their balmy sweets." We give this hint on our own knowledge, and with especial relation to the little volume in question ; a quotation or two from which, though unacknowledged, we have known to form the peculiar beauties of an admired sermon by one of the orators of the age. We would wish, however, in all reprints to see a rigorous adherence to the peculiarities of the original. We do not approve of the emasculation of books. By such a transformation, they become *ours*. To see the masculine, though somewhat uncouth, features of an ancient worthy bedizened in the nondescript frippery of the *magazin a-la-mode*, is a species of anachronism similar to what we witnessed in those classic plates which

adorn the walls of a barber's shop, where the prodigal son, on his return to his father's house, appears in a pair of top-boots, and is waited on at table by a negro servant dressed in all the regularity of a fashionable livery.

This reprint, which is very creditably got up, and at a moderate price, possesses one decided advantage over its precursor: it is readable, which is a recommendation that men not blessed with microscopic eyes, could not possibly give to the former edition. The sermon which is appended, is, we believe, together with the *Non-such Professor*, all that remains of Mr. Secker's writings.

Nadaber, a Tradition: with other Poems. By Charlotte and Martha Rowles. London, Bagster. 12mo. 6s.

THIS very respectable volume of poems, dedicated by permission, and, after partial perusal, to James Montgomery, Esq., is especially worthy of attention from all who admire sacred poetry, and profess to be patrons of female talent. The principal poem, which occupies nearly half the volume, is founded partly upon accredited history, and partly on tradition, and relates to the first introduction of the Gospel into Ethiopia,—the martyrdom of the evangelist Matthew, &c. The principal facts introduced, in addition to those taken from the sacred history of the Ethiopian eunuch's conversion, are derived from early church historians, and Catholic tradition. Thus wove together, they form an interesting and touching poem. The volume contains many smaller pieces, which do equal credit to the sensibility, the piety, and the taste of the fair authoresses. The brief space we can allow to works of this description, forbids any lengthened notice. We shall, however, cite one of the smaller poems, and add our cordial recommendation of the volume.

" HEAVEN.

Oh, talk to me of heaven! I love
To hear about my home above;
For there doth many a loved one dwell,
In light and joy ineffable.
Oh, tell me how they shine and sing,
While every harp rings echoing,
And every glad and tearless eye
Beams like the bright sun gloriously.

Tell me of that victorious palm
Each hand in glory beareth;
Tell me of that celestial calm
Each face in glory weareth.

Oh, happy, happy country! where
There entereth not a sin;
And death, who keeps its portal fair,
May never come within.
No grief can change their day to night;
The darkness of that land is light.
Sorrow and sighing God hath sent
Far thence to endless banishment.
And never more may one dark tear
Bedim their burning skies,
For every one they shed while here
In fearful agonies,
Glitters a bright and dazzling gem
In their immortal diadem.

Oh, lovely, blooming country! there
Flourishes all that we deem fair.
And tho' no fields nor forests green,
Nor bowery gardens there are seen,
Nor perfumes load the breeze,
Nor hears the ear material sound,
Yet joys at God's right hand are found,
The archetypes of these.
There is the home, the land of birth
Of all we highest prize on earth.
The storms that rack this world beneath
Must there for ever cease;
The only air the blessed breathe
Is purity and peace.

Oh, happy, happy land! in thee
Shines the unveiled Divinity,
Shedding thro' each adoring breast
A holy calm, a halcyon rest.
And those blest souls whom death did sever,
Have met to mingle joys for ever.
Oh! soon may heaven unclose to me!
Oh! may I soon that glory see!
And my faint, weary spirit stand
Within that happy, happy land!"

The Modern Martyr; by the Author of the Evangelical Rambler. 2 vols. 12mo. 10s. Westley and Davis.

ANOTHER religious tale! When will these tales cease to be told; and the realities of life engage the minds and pens of our talented writers? But this tale, we are assured, is founded on facts; and "though it (the tale) abounds with incidents and events, the laws of probability are never outraged by any thing absurd or incredible; the characters which are introduced, though numerous and diversified, are neither angels in virtue, nor demons in vice, but such as are common amongst us; the discussions which are conducted relate principally to the essential doctrines of the Gospel, and its sacred obligations; and though he

(the Author) has given a bold prominence to his own religious opinions, which are decidedly evangelical, he has kept his pages entirely free from the leaven of a sectarian bigotry.

The earlier chapters of this tale were originally published in the *Spirit and Manners of the Age*, while that periodical was under the superintendence of the author. The tale is now completed; and Miss Lester, who was driven from her beloved home on account of her piety, and who at length fell a victim to her anxiety and sorrows, through the persecution of her parents, now finds an asylum in the land of the blessed. The history of this social persecution, and its fatal consequences, together with a variety of sermons, letters, and episodes, both serious and moral, grave and amatorial, constitutes the subject of this too-lengthened tale. The facts, few, simple, and affecting, are rather profusely adorned with the gay colourings of fancy. The thrilling interest of the tale is considerably diminished by the variety of its episodes, but its importance and utility are, by the same means, greatly increased.

It is difficult, in the narrow limits assigned to these notices, to make such a selection from the work as will convey an adequate idea of the style and spirit with which it is written; but we cannot forbear extracting a passage from the second volume, on a subject which is frequently overlooked, and to which the attention of the wealthier friends of the Redeemer ought to be directed.

The Winkworth family, among whom Miss Lester found a temporary refuge, when driven from her home, were just on the eve of leaving Aberystwith, that lovely and fashionable watering-place on the Welsh coast, where they had been spending a few weeks, during the summer season, when the following colloquy took place.

"Are all our bills," said Mr. Winkworth, "discharged?"

"I believe they are," Mrs. W. replied.

"I think, Mamma, we have omitted one, which delicacy forbids being sent to us.

"Indeed, Eliza, what is that?"

"We have neglected to remunerate the worthy pastor, from whose public

services we have derived so much benefit."

"I fear," observed Mr. W., "this omission is too common on the part of those who visit these watering places; but it does not always proceed from a penurious habit. It sometimes proceed from their forgetfulness."

"And sometimes, Papa, through an excess of delicacy, as we do not always know how to make the remuneration without wounding the feelings of the pastor."

"But I think we should be cautious that we do not wound his feelings, and dishonour our own character in his estimation, by availing ourselves of the benefit of his labours, and then leave him without recompense. 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' The pastor has to meet the expenses of living, and many extra expenses entailed on him by the respectability of the visitors who attend on his ministry; and we very well know that he cannot do it without the assistance of silver and of gold, or its legal representative."

"We enclosed three five pound notes in an envelope, with our kind regards."

"Indeed," said Mrs. W. "not to have made him some remuneration for the attention he has shown us, and the benefit we have derived from his ministry, would have been an act of injustice."

"An act too often committed," said Miss W. "by visitors at these watering places. They pay all, and often very liberally, but their spiritual instructor, who is left to anticipate a distant reward, which will be given him by his Master, when he resigns his sacred commission."

"Perhaps," Mr. Hutchinson observed, "these fashionable Christians usually expend more money on their tour of pleasure than they calculated on; and therefore, towards the close, feel the necessity of becoming rather economical."

"But," rejoined Miss W., "they should not sacrifice honour and justice at the shrine of economy. Mr. and Mrs. —, who have given the worthy pastor more trouble than any other visitors who have been here during our residence, took offence at his last sermon; and made that an excuse for withholding their intended present."

"If," said Mr. Hutchinson, "they assigned that as a reason for withholding the usual token of respect, they proclaimed their own disgrace; though, probably, they have since congratulated themselves on having heard that sermon, which, if not the most impressive, proved to them, perhaps, one of the most profitable; as money saved is as good as money earned."—pp. 189—191.

Discourses upon some important Points of Christian Doctrine and Duty. By the Rev. Alex. Stewart, Minister of Douglas. 8vo. pp. 412. 10s. 6d. Oliver and Boyd, and Whittaker.

THESE discourses are published by their respected author, who is well known North of the Tweed, by his various historical, literary, and geographical works, to shew that while he is anxious to instruct mankind in literature and science, he is not less anxious to instruct his "cure" in the momentous truths of salvation. We are not quite sure, however, that the publication of an occasional volume of sermons will prove the intense solicitude of its author, respecting the ministerial functions, or that he is an efficient minister, and an indefatigable pastor. That Mr. S. is such a pastor we have no reason to doubt; and that literary authorship, if duly subordinated to the claims of religion, and the duties of the pulpit, is not incompatible with ministerial anxiety and pastoral efficiency, we firmly believe, but still to "make full proof of the ministry," and to fulfil another apostolic maxim, "Give thyself to these things," require other evidence than writing and publishing a volume of discourses. But let the motives of the worthy author be estimated as they may, the existence and character of his work show that his time and talents have, in this case, been consecrated to the duties of his spiritual calling, and to the best interests of mankind. The volume contains 17 discourses on the following subjects.

1. Jesus Christ the light of the world;
2. Christ crucified, the power and the kingdom of God;
3. Christian liberty;
4. Transient and changeable nature of earthly things;
5. On the spirit and temper with which affliction should be endured;
6. Joy in heaven over a returning sinner;
7. Christian courage—duty;
8. Resurrection of the body;
9. Imperfection of present blessings, a pledge of better things to come;
10. Happiness of the righteous, and misery of the wicked;
11. Love of praise;
12. Goodness of God;
13. Caution against the unchristian spirit of division;
14. Folly and sin of being ashamed of Christ;
15. Nature, necessity, and advantage of early piety;
16. Christian motives for pa-

N. S. NO. 58.

tience and fortitude; 17. A voice from the tomb, a funeral sermon for Lord Douglas.

These discourses are evangelical in sentiment, correct and animated, frequently elegant and forcible in style. They contain a great proportion of general description and argumentation, and too little of that direct application to the conscience and heart on which the permanent efficiency of discourses so greatly depends. Some of the discourses are rather essays or disquisitions on their important subjects, than sermons addressed to a mixed audience. Instruction is desirable and essential in all discourses, but not exclusively so. Impression is equally necessary, and should be made not only by convincing the understanding, but by affecting the heart. The author has not altogether omitted this applicatory style of address, but we should have been glad to have seen it more frequently employed. Our contracted limits forbid quotations, or we could have made such selections as would have greatly interested our readers; but we must dismiss our pen, commanding the volume to their immediate attention.

Matilda's Birth-day: or the Grand Magic Lantern. A Tale for Youth. By S. Emma Thomson. 18mo. pp. 236. 2s. 6d.

ANOTHER tale for youth! less objectionable, indeed, than many that had been told, but still a tale! The Grand Magic Lantern is brought out on the evening of Matilda's birth-day for the purpose of amusing a party of young friends that are assembled on the occasion. The whole scriptural history is made the subject of magic representation, and Socratical explanation. The volume is, in fact, an epitome of scripture history, and of the life and instructions of the Redeemer. The fictitious portion of the volume is chiefly introductory to that of the true. The light and blithesome movements of the fore-runner, we fear, will divert the attention from the slow and majestic steps of inspired truth. The design of the fair author is two-fold: the benefit of her readers, and to assist some Protestant missionary institution, by devoting to it a moiety of the profit arising from the sale of the book.

4 B

A Sermon preached on occasion of the Death of Mrs. W. B. West, of Kidderminster, on the 17th of May 1829. By the Rev. Robert Ross, M. D. 8vo. pp. 34. Hamilton. 1829.

THIS discourse, occasioned by the removal of a truly excellent member of his church, is, we believe, the first that the esteemed author has sent forth into the world; but, though it was delivered without any view to publication, and has now been printed specifically for the purpose of yielding gratification or benefit to those more immediately connected with "the amiable individual whose death it attempts to improve," it exhibits such marked and striking features of correct taste, nervous eloquence, and lucid Scriptural statement, as cannot fail to excite a conviction in the mind of the reader, that it deserves to be circulated in a much wider sphere than that for which it was originally intended. Though contrary to our usual practice to give any lengthened extracts from single and occasional sermons, we feel it would not be doing justice either to Dr. Ross, or to those of our readers who may not have seen this discourse, to withhold the following very spirited and rousing appeal on the subject of Scriptural Peace:

"In order to form a correct idea of the nature of that peace with which God promises to keep the minds of those who trust in him, it is necessary to contemplate man throughout the entire range of his being;—to view him not merely as the inhabitant of a frail tabernacle of flesh and blood, which shall soon be taken down,—the temporary occupier of a residence from which he shall soon be removed,—but as a creature destined for immortality; whose body, indeed, brings him to a level with the irrational creation around him, but whose intellectual powers elevate him to rank with angels in the highest heavens above him;—who now occupies for a few years the situation of a moral and responsible agent, amid scenes of depravity, and corruption, and sin; but whose spirit shall soon burst through the barrier raised between time and eternity, and winging its way into distant ages until it get far beyond the reach of our imperfect gaze, shall be lost to our view in the immensity of a boundless existence. Yes, the men that now live, and move, and think,

and act, after millions of years have rolled past, shall still live, and think, and feel, and act; shall still be capable of enjoying pleasure, or suffering pain. We do injustice to ourselves, therefore, if we limit the habitual contemplations of our being or its interests, by any boundary narrower than the circle of eternity. We do injury to ourselves, if we rest satisfied with any possession or enjoyment which we are certain shall not endure so long.

"The peace which such a mind as man needs, must be of a nature corresponding with the powers with which he is endowed; suited to the varied circumstances in which, in the progress of his being, he may be placed; and commensurate with the duration of an existence which shall have no end. A peace which in any point of that interminable existence could be broken—which reflections on the past, or anticipations from the future could disturb—which a mere exercise of the memory on the one hand, or the sending forth of our prospective faculties into the probabilities of the coming time on the other, could destroy, would not be a perfect peace. There are many, alas too many, who seem to circumscribe their existence, or, at least, the only part of it which they consider as of any value, by the contracted limit of those few years which they may be allowed to spend in this world. Of the immortality of the soul they have no doubt—it forms an article in their creed; but of all that lies beyond the circle which they have drawn around them, they remain in fearful ignorance, and to the interests that extend thither, they are totally indifferent. Concentrating their affections upon this world, and viewing it as the only soil from which any real enjoyment can spring, they put forth all their energies to gather its fruits, to secure its pleasures, and to be adorned with its beauties. This mere point, hanging between 'two eternities,' occupies all their thought, and gives intensity to all their pursuits; and if, during its swiftly passing hours, they can only secure a sufficiency of earthly treasure, they seem to think they have reached the goal of human bliss. But how fatally are they mistaken! Where is the peace of such men when breaches are made in that circle, and when lights, and sounds, and spectres from the regions beyond, begin in alarming succession to haunt them? Where is their peace, when by some striking event a voice reaches their ears, and pierces their hearts, a voice which they must hear, 'Prepare to meet thy God?' Where is their peace, when after all the care, and attention, and

anxiety they have expended, to make their abode comfortable, a message is suddenly sent them to leave it, to leave it for ever? a message which they cannot disobey. Where is their peace, when the darkness of a long evening is drawing around them, and the objects they have loved and delighted in, recede from their view until gradually lost in the midnight of death? My brethren, that is not the peace which an immortal spirit ought to possess, and which it is his interest to seek after with earnestness until he possess it, which conscience, at its awaking, can, at any time, destroy, which the breaking up of a family, which the sight of a grave, and the prospect of the judgment can remove. We need a peace, and none else is comparatively of any value, which will remain unruffled, however furiously the storms of affliction may rage; which will enable us to possess our souls in patience, when pain racks the body, and the king of terrors in good earnest stares us in the face: a peace, over which adversity, and poverty, and bereavement can throw no cloud, and which the tremendous event of a dissolving world shall be unable to agitate."—pp. 8—12.

Dr. Ross then proceeds in the same style of impassioned eloquence to show where such a peace is to be found, which leads to a discussion of man's sinfulness, the inseparable connection between sin and misery, the grand moral expedient revealed in the Gospel for the recovery of the guilty, and the blessed consequences resulting to all who avail themselves of that expedient. The whole is followed up by some interesting statements relative to the experience of the departed, which powerfully confirm the doctrines set forth in the discourse.

Pietas Privata: the Book of Private Devotion; a Series of Morning and Evening Prayers and Meditations for every Day in the Week, and on various Occasions: to which is added, a Course of Self-Examination, with an Introductory Essay on Prayer, chiefly from the Writings of Hannah More. 32mo pp. 168. Second Edition. Nisbet, Richard Baynes, &c.

AN elegant little pocket manual of private devotion; containing admirable reflections on the obligations and advantages of private prayer, suitable topics for self-examination and medi-

tation, short scriptural petitions, and a brief selection of devotional poetry. It forms an excellent companion for the closet, and vade-mecum in retired walks for devotional meditation. It appears likely to be a little favourite with the Christian public, the first edition of 1,000 copies, we understand, having been sold in a very short time, without any of the customary notices, or recommendations, by critics and reviewers.

LITERARY INTELLIGENCE.

The History of the South Sea Mission applied to the Instruction and Encouragement of the Church. A Sermon preached at various Missionary Anniversaries, by William Orme, Foreign Secretary, will be ready in a few days.

In the press, Questions and Answers on the History of France to the Year 1821, from the Abbé Millet, and the Encyclopedia Britannica.

We understand "The Annulet" for the coming year is nearly complete. Among its illustrations, will be an engraving, from the King's picture, of an English cottage, by Mulready, another from Wilkie's painting of the "Dorcy Bairn," another from a drawing by Martin, from the burin of Le Keux, for which, it is stated, the engraver received the unprecedented sum of 180 guineas; and another by Pickersgill, for which 145 guineas were paid.

The Rev. T. Osgood has in the press a small work entitled "The Canadian Visitor," containing facts and observations, the result of a residence of twenty years in Canada and the United States.

"A brief Treatise on the Sanctification of the Lord's Day," is preparing for publication by the Rev. J. Sherman, of Reading, which is expected to appear in November.

Early this month will be published, in Foolslop 8vo. price 1s. 6d. The Mother and her Daughters. Elementary Thoughts on the Right Process of Education, with Suggestions for the Formation of a Public School; addressed to Men of Influence and Wealth. By Geddes Mackenzie Scott, M.A.

The fourth volume of Russell's Works of the English and Scottish Reformers is now ready.

In the press, in one volume, 8vo. The Peculiar Doctrines of the Church of Rome, as contained exclusively in her own Conciliar Decrees and Pontifical Bulls, examined and disproved. By the Rev. H. C. O'Donnoghue, A.M. &c. &c.

On the First of January, 1830, will be published, in 2 vols. 8vo., Historical Memoirs of the Court and Church of Rome, from the Establishment of Christianity, under Constantine, as the Religion of the State, to the present period. By the Rev. H. C. O'Donnoghue, A.M. &c. &c.

Sermons by the late Rev. George Cowie, of Montrose and Edinburgh, to be published, with a Memoir of the Author, price 7s. 6d. The profits to be given to the Widows Fund of the Ministers of the Congregational Union of Scotland.

A volume of Sermons, by C. J. Blomfield, D.D. Bishop of London, is now printing, and will be published in the course of the present month.

Lectures on the Apocalypse, by W. Jones, Part V. N.B. Part VI., which will complete the work, including Index, Title, and Preface, will be published on the 1st of December.

THE AMERICAN MONTHLY RECORD.

REVIVAL AMONG THE CHOCTAWS.

In the last number of the Religious Intelligencer, we find the following extract of a letter to the editor of that paper from the Rev. Loring S. Williams, one of the missionaries of the American Board among the Choctaws. It describes a scene "more interesting" as Mr. W. says, "than has ever been witnessed among the aborigines of our country since the days of Brainerd."

The cloud of mercy that seemed to hang over us for a time, which at first was no larger than a man's hand, has at length begun to pour down a most refreshing shower. It is indeed a rain of righteousness; and this hitherto very dry and barren waste begins to "bud and blossom as the rose." It is all of God, and we would give him all the glory; and we hope our Christian friends will join us in rendering thanksgiving and praise to him who is worthy; for his mercy endureth for ever. Two weeks ago a general meeting was held in the woods, about 15 miles from Mayhew, which continued three days. It was attended by brethren from different stations, and by some clergymen and Christian friends from Mississippi and Alabama. I suppose there were not more than 200 Choctaws present; yet, of this number, 18 adults entered into solemn covenant with God's people, and enjoyed for the first time the sealing ordinances of the Gospel. Col. Folsom, the principal chief of this district, with three of his brothers, were of this number. Two white men, hired labourers in the mission, also united with the church at that time. These persons dated their convictions principally from impressions received at a meeting similar to this some months ago. We have had an intimate acquaintance with them all, and could not hesitate in receiving them into the bosom of the church, as most hopeful subjects of renewing grace. But I must add, what calls for devout and incessant thanksgiving to God, that about eighty others of this people were awakened to a sense of their sins and danger, and took the "anxious seats:" besides three or four white men and as many blacks. There was a shaking among the dry bones, and the ground was bedewed with the tears of repentance. Some trembled like a leaf shaken by the wind; many wept and sobbed with groanings that cannot be uttered. All were solemn. All the clergymen and Christian friends who witnessed the scene, felt that it was the Lord by his Holy Spirit. There was an overpowering, an irresistible evidence of this. Here

were seen very aged Indians of both sexes--(one woman a hundred years old,) middle-aged, youth, and children, flocking, as clouds, and doves to their windows, to the place appointed for those who wished to be on the Lord's side. It was at several times during the meeting that they came forward: sometimes an individual, then another, or perhaps two or three, and more at a time. Among these were three or four "captains" or petty chiefs. One very aged chief who was awakened last winter, found peace with God at this time; as did some others who had been serious for some time. Others since the meeting, after a season of great distress have been filled with comfort—a new song has been put into their mouths, even praise to our God. The preaching at this meeting was partly through interpreters, (one of whom was hopefully converted ere the meeting closed,) partly by some brethren who could preach in Choctaw without an interpreter; but chiefly by converted Indians themselves. Yes; verily the Lord Jesus is raising up a people here to show forth his praise. The king was apparently filled with the Spirit, and eminently assisted in dispensing those truths which have become so sweet to his own soul. Most of the new members exhorted and prayed with much feeling. Oh such a wrestling in prayer, such a yearning over sinners, such floods of tears, I myself never witnessed in any land; and I suppose that a scene more interesting, on the whole, has never been witnessed among the aborigines of our country since the days of Brainerd. I am permitted also, through abounding grace, to add, that since the meeting I have been trying to describe, another, in some respects more deeply interesting, has been held at the station called Hebron, when nearly 40 more persons took the anxious seats. This number constituted quite a majority of those present who had not been previously awakened. The chief of this place has been until very recently exceedingly hardened; spending his Sabbaths in gambling with his people within half a mile of the Gospel. We hope he is now decidedly pious. He prays, and weeps, and pleads, as a dying man, with his people; and it is not in vain. Great indeed is the moral change among this people. Behold what hath God wrought. The station named Al-ik-hunnah, where I reside, has been highly favoured since early in the winter. Several of the Indians who joined the church two weeks since, were from that settlement. Seve-

ral others near the station are, we hope, not far from the kingdom of God. The converts, and awakened persons, are scattered over a considerable extent of country, under the jurisdiction of Col. Folsom. But we are made glad also with the prospects before our brethren in the south part of the nation. The word dispensed has not been in vain. Our brethren there have long sown in tears, but they are now beginning to reap in joy. Some few individuals have been recently awakened, and may now be called a praying people. Their chief also is at least friendly, if not (as it is hoped he is) really seeking the salvation of his soul. So that the three kings, or principal chiefs of this nation, are standing in defence of the Gospel.

WHITES AND BLACKS IN CAROLINA.

From a census just taken it appears that the District of Charleston, S. C. which in 1819, contained 17,706 whites; has now only 17,202, being a decrease of 500, or three per cent., in ten years. Meanwhile the blacks we presume have increased. Between 1790 and 1820 the blacks in the whole State of South Carolina regularly increased at the rate of three per cent. per annum, while the whites in the last twenty years of that period, advanced only at the rate of one per cent. per annum. Now, it seems in some districts of the lower country the white population is actually retrograde. How will this end?

MARYLAND CONVENTION.

The Maryland Convention of the Protestant Episcopal Church closed its Annual Session with another fruitless attempt to elect a Bishop. The following is given as the results of the ballots for the nomination by the clergy. The whole number of votes given in each case was 43.

	Rev. Mr. Johns.	Rev. Dr. Wyatt (Blanks)	
1st ballot	24	18	1
2d do.	24	18	1
3d do.	24	18	1
4th do. Henshaw, 22	18	3	
5th do. Johns.	24	18	1

The Convention adjourned in harmony without being able to elect a bishop, two-thirds of the votes of the clergy being required.

ROMAN CATHOLICS IN THE UNITED STATES.

The Society in Europe for the propagation of the Roman Catholic faith, have recently published two volumes, which are devoted chiefly to accounts of their missions in Ohio, Kentucky, Michigan, Siam, and the Sandwich Islands. From their statements it appears that

ten years ago there was in the whole State of Ohio, only one small Roman Catholic Chapel, frequented by a congregation of three or four Irish families and six or seven Germans, and that the bishop had but one priest to assist him. Now, they say, there is in Cincinnati, an elegant brick cathedral, 90 feet long by 45 wide, frequented by a congregation of more than 800 souls; and in different parts of the diocese there are nine missionaries, who boast of numerous conversions to the Catholic faith. The cathedral was built, and the missionaries are supported entirely by monies sent from Europe by the Association.

LIBERAL EDUCATION.

In the American Quarterly Register for April, we find a list of all the principal Colleges in the United States, and the number of students in each, together with their respective residences. From this list we have prepared the following table, which shows the number of college students from each State in the Union, and the proportion which this number bears in each case to the population of the State. The population is that of 1830, as estimated in a report presented to Congress at their last session by the committee on public lands.

States.	Students.	Population.	Proport.
Maine	126	420,000	1 in 3,300
New-Hampshire ...	110	300,000	1 in 2,500
Vermont	135	280,000	1 in 2,000
Massachusetts.....	440	580,000	1 in 1,300
Rhode-Island	33	90,000	1 in 2,700
Connecticut	191	290,000	1 in 1,500
New-York	540	2,000,000	1 in 3,700
New-Jersey	96	330,000	1 in 3,400
Pennsylvania	310	1,300,000	1 in 4,500
Delaware.....	7	80,000	1 in 11,000
Maryland.....	171	450,000	1 in 2,600
District of Columbia	21	50,000	1 in 2,400
Virginia	401	1,180,000	1 in 2,900
North-Carolina.....	88	720,000	1 in 8,000
South-Carolina	106	600,000	1 in 3,000
Georgia	100	410,000	1 in 4,000
Alabama	31	380,000	1 in 12,000
Mississippi	23	130,000	1 in 5,600
Louisiana	12	380,000	1 in 25,000
Kentucky	141	650,000	1 in 4,600
Ohio	148	1,000,000	1 in 6,700
Tennessee.....	75	600,000	1 in 8,000
United States.....	3,400	13,000,000	1 in 3,800

From the above it will be seen that in New-England there is, on an average, one student in college for every 2,000 inhabitants; in the middle States, one for 4,000; and in the States south and west of Pennsylvania, one for 6,000.

Massachusetts has less than one-twentieth part of the population of the United States, and yet of the college students, one in seven are her sons—three times her fair proportion! This is much to her credit. She stands at the head of the confederacy in regard to liberal education. Indeed no other State, except Connecticut, comes near her standard.

MISCELLANEOUS INTELLIGENCE.

STATISTICAL ACCOUNT OF THE PROTESTANT CHURCHES OF FRANCE.

A powerful interest having been excited by the holy alliance of the churches of France and Britain, in the missionary operations of Southern Africa, we doubt not but our readers will be happy to possess the following statistical account of the number and efforts of our French Protestant Brethren, selected from a work published in Paris by the Rev. A. Soulier, "*Statistique des Eglises Réformées de France*," and from "The Minutes of the General Assembly of the Presbyterian Church in the United States," which reverend body opened a correspondence with the Churches of France during the last year.

According to the statistical account furnished last year by the Rev. A. Soulier, the Reformed Church of France has eighty-five Consistorial churches, which, at the rate assigned by law, of 6,000 souls for each church, gives us an aggregate of 610,000. It has, besides, eleven oratories, which appear to be appropriated to smaller communities than those which would warrant the formation of a Consistorial church. Of these oratories, four have one pastor each; the rest, which are of recent formation, have none. Belonging to each oratory there is a single house for worship, with the exception of that in the department of Somme, which has two. By the law of 1st November, 1805, the authorized Protestant oratories are annexed to the Consistorial church nearest to each of them, and the pastors of these oratories are attached to the Consistorial church to which the oratory is annexed. Hence, they may be considered in the light of dependencies upon the nearest Consistorial churches. It appears, also, that these oratories, when their local relations and numbers warrant it, may be formed into a Consistorial church, by the proper authority. Thus, by an ordinance of the king, 24th April, 1822, six oratories, in three adjoining departments, were formed in the Consistorial church of Orleans; five oratories, in two departments, were formed into the Consistorial church of Lille; four others, in two departments, into the church of Mentz; and the single oratory of Besançon, was formed into a Consistorial church. These oratories, thus united into one church, form so many sections of that church. Sections are fractional parts of a Consistorial church, each having its own pastor, or orators,

and its own local organization. The pastor, or pastors, elders, and deacons of a section, form a session, or local Consistory, which has the authority to watch over the religious interests of the faithful in that locality, such as the reception and distribution of alms, and whatever regards order in the celebration of worship. But the higher acts of discipline can only be disposed of in the general Consistory, which is, in fact, the session of all the single sections, or congregations, of which the Consistorial church is composed.

The Reformed Church has three hundred and five pastors, four hundred and thirty-eight edifices for worship, four hundred and fifty-one Bible Societies and Associations, one hundred and twenty-four Missionary Societies, and fifty-nine Tract Societies and Depositories. In their Theological Seminary at Montauban, in the year 1826-7, there were seventy-three pupils. The faculty of this Seminary consist of a dean and five professors. Instruction is given in philosophy, high Latinity, Greek Literature, Hebrew, Sacred Criticism, Ecclesiastical History, Dogmatical Theology, Pulpit Oratory, and Evangelical Morality. The term of study is fixed by law at three years. After November last, no one was to be admitted who had not obtained the degree of Bachelor of Arts; and after November next, none will be admitted to the course of Theology, properly so called, who is not a proficient in Hebrew.

The General Assembly of the Presbyterian Church in the United States, in May, 1828, addressed a letter to the ministers and members of the Protestant churches in the kingdom of France.

"At the first organization of our church," say they, "more than a century ago, a number of the pious and afflicted Protestants who had withdrawn from France on the revocation of the edict of Nantes, united themselves with our body; and a considerable number of the descendants of those excellent and venerated people are members with us at the present day. This circumstance, you will readily suppose, forms one of the many endearing ties which bind us to our Protestant brethren of the present generation in your country.

"The nature of our ecclesiastical constitution so nearly resembles, in every leading particular, that which your own churches enjoyed, at the period of their greatest extent and prosperity, that we think it unnecessary to attempt its de-

neation in detail. It is strictly Presbyterian, in which clerical and lay elders take an equal part, and enjoy an equal voice in all our affairs. We have no connexion, directly or indirectly, with the State. The civil constitutions of our country preclude such connexion; and the General Assembly most cordially rejoice that they do so, being fully persuaded, from all their experience, that every species of connexion between the state and the church, is so far from being an aid, that it is really an obstacle to the progress of pure and undefiled religion. All that we desire, in reference to this matter, we are thankful to God that we enjoy—equal protection in the exercise of all our rights, with our brethren of all religious denominations. Our aim is to promote, by the moral and spiritual means which the religion of our Master has committed to us—the peace of the government under which we live, and the purity and happiness of our beloved country, as well as the eternal salvation of the souls of men.”

To this communication no official reply could be given, for reasons which will shortly appear; but several small bodies and individuals replied.

The editors of the *Archives du Christianisme*, who were in Paris at this time, Messrs. J. Chasseur, H. Lutteroth, H. G. Pierre, and F. Monod, addressed an interesting answer to the Assembly, from which we extract the following passages:

“In your last General Assembly, you resolved to open a correspondence with the pastors and members of the French Protestant churches. You would undoubtedly have made your overtures, for this end, to our National Synod, if its meetings, interrupted ever since the revocation of the Edict of Nantes, by the evils of the times, had been resumed, now that we enjoy religious liberty, and obtain for our worship the protection which the Constitutional Charter ensures to us. Perhaps the Lord, before he restores these assemblies to us, which were blessed to our fathers, and which are necessary to complete our ecclesiastical organization, is willing to prepare us better for them, so that we may be united in the same faith and the same love, before we be united in those external ties, which have consistency and utility only so far as our spiritual bonds are intimate and solid. In the present state of our churches, your brotherly letter, transmitted to the Consistory of the Reformed Church of Paris, could be communicated to them only through the medium of the press; we hastened, therefore, to give it in our journal all that publicity which depended upon us, and

inserting a translation of it, we joined thereto an appeal to our brethren, to reply individually or collectively to your letter, as they should see fit. We do not doubt that many of them will express to you all the joy which it has imparted to them, and we pray you to regard us as interpreters of the acknowledgments and Christian affection of the rest. In order to render them still better acquainted with this Presbyterian church of the United States, which extends to them the hand of friendship, we are about to insert in the next number of our journal, a narrative of the transactions of your last General Assembly.

“Permit us, on this occasion, most esteemed and beloved brethren, to unite with you in blessing God for the abundant mercies which for some years he has shed upon you. Our hearts have been delighted with the intelligence of the revivals which have occurred in so many of your churches, and with the information that in every place there are souls who have turned to the Lord, and who, feeling their state of corruption and sin, expect salvation only through that glorious Redeemer, who, for their sakes, subjected himself to the death of the cross. May the means which you continue to employ for making known the Saviour of the world, your copious distributions of the Sacred Scriptures, your publication of religious tracts, your domestic and foreign missions, your Christian journals, your efforts to promote the general sanctification of the Sabbath, and to extirpate the vice of intemperance, in a word, may all your enterprises be blessed more and more, and, by the grace of God, render your country a land wholly consecrated to JEHOVAH!”

We cannot refrain from extracting the following affecting account of the work of God in the *Consistory of Mens*, in the department of *Iserre*.

“You will no doubt learn with great interest also the wonderful works which the Lord has performed in our dear Canton of Mens, during the last seven years. We have had in this little corner of the Alps, the same experience as the Presbyterians of the United States have had in their churches. The same wind, the same spirit has blown upon the dry bones and caused them to revive; the same Sun of Righteousness has risen for us, and by his benign influences given us new light; the same word has been preached, and has been as a hammer to break the heart; the same doctrine of HIM who is always the same, has produced the same effects among us, as with you. Yes, we are constrained to confess

before God and man, that as soon as the doctrines of salvation, such as our fathers, of glorious memory, had drawn from the word of God, were preached as you have said, with sincerity and perseverance, we have seen the accomplishment of the promise of the Holy Spirit, and the powerful effects of his salutary influence. As soon as our pastors abandoned the *delusive glare of science, falsely so called, and determined to know nothing among us but Jesus Christ, and him crucified*, and we were taught that we were conceived and born in sin, estranged from God, under the curse of the law; that we could not possibly find salvation in any other than Jesus Christ, *God manifest in the flesh, who died for our offences and rose again for our justification*, we saw a great number of persons, given up to dissipation, love of the world, and criminal excesses, suddenly withdraw from the amusements of the world, abandon their vain pleasures, become serious, weep over their sins, and afterwards find consolation, peace and joy, in him who has said, 'come unto me all ye that labour, and are heavy laden, and I will give you rest. Ye shall find rest unto your souls. *I am the way, the truth and the life, no man cometh to the Father but by me: he that believeth on me, though he were dead yet shall he live.*' On hearing these doctrines, which appeared new to them, a great number imitated the Jews of Berea, and found them in the Holy Scriptures. Husbands and wives who had been separated were reconciled; the drunkard became sober; the miser generous for the kingdom of God; luxury diminished among many females, who adorn themselves with humility; and plays and dances have given place to evenings spent in religious meetings and improvement. Villages in which they had formerly had worldly festivals, in which they engaged on the Sabbath, and until a late hour in the night, in dancing and revelry, which was generally followed by quarrels and shameful disorder, became, and are still, the abodes of peace and of the joy of the Lord. It has only been since these doctrines which you justly call *great and important*, and we may add all that are *essential*, have been preached simply, and with power, in our discourses in public and in private, that we have remarked these great changes among our Protestant brethren. Let those who speak against these vital doctrines of Christianity, come among our churches, and tell us if the morality of Socrates, the metaphysics of Plato, or the modern pelagianism of our Neologists, could have effected the same wonderful changes, and thus have sanctified souls abandoned to sin.

"But if, *when we were sinners, Christ died for us*; if those who have received the doctrine of salvation by grace, have learned that in them dwelleth no good thing; that they merit death, which is the wages of sin, and that consequently, it is not because of their pretended merits they were created anew and reconciled to God; they have also learned they *were created to good works*; and that because *the tree has been made good*, they ought necessarily to bring forth good fruit, in all places, and at all seasons. It is thus that we have seen the idle and dissipated apply to work, and bring back by their economy, abundance and joy to their afflicted families, who had often been in want of bread.

"A sense of the favour of God, the internal witness of his Spirit, has caused them to speak a new language, and to acquire new habits. Charity is the offspring of piety, and brotherly love has filled their souls with delightful transport, by uniting them to him who required us to *love one another as he has loved us*. The poor have been less numerous, the alms of the rich more abundant, the sick more regularly visited, and all the afflicted have received consolation from the Great Comforter.

"The collections made amongst the Protestants from house to house, and several donations from the Bible Society of Paris, have put it in our power to distribute the Holy Scriptures among all classes of society, and this divine seed has not remained without springing up and bearing much fruit in several places.

"As those who know how to appreciate the blessings which they have received from God, feel at the same time the necessity of sharing them with others who do not know them; and as we cannot labour for the salvation of our own souls, without feeling constrained to labour also for the salvation of the souls of other men; all our new converts have become zealous labourers for the conversion of their relations, their friends, their acquaintances, and *publish upon the house tops*, the blessings with which God has filled their hearts. It is thus that the Lord Jesus finds in our day, as formerly, in the inferior ranks of society, preachers of the *glad tidings*, who by their simple declaration convert sinners, and cause them to love the Saviour just by relating that he had given peace to their souls, and the great love he had for them. They are mechanics, labourers, shepherds, without education and without knowledge, according to the world; but they have been taught in the school of the word of God. They know the language of those who are well taught, and if

they hold their treasure in earthen vessels, they evidence by its most happy effects, that they receive the Spirit of Christ to dwell in them, which makes them more than conquerors in all things.

"It is this desire to labour to advance the kingdom of God, which has given rise to a society for Evangelical Missions among the people who are not Christians, auxiliary to that of Paris; an association of females at Mens; and several branch societies in our rural districts. All these different establishments have been blessed by the Author of every good and perfect gift. As in your churches, the piety, zeal, and ardent charity of our female Christians, have powerfully contributed to the propagation and establishment of the dominion of the Gospel among us. Our beloved sisters not only attend to the spiritual and temporal wants of our poor, but they labour to clothe and supply the wants of those who leave all, to preach Christ to poor idolaters. At Mens, our prayers are very numerous, and often in our poor country the collections for Missions surpass our hopes.

"An association for the distribution of tracts, circulate among our lowest classes instructive pamphlets, which do a great deal of good; and a little library, open to all, prepared with great care, furnishes books to those who could not buy them.

"As lighted coals, separated from each other, are soon extinguished, our Christian friends have thought they ought to meet together as frequently as possible, to excite each other to love, and to pray and converse together about their eternal interests. With this end in view, some Christians open their houses, several times in the week, to all those who feel the value of their immortal souls, and who are seeking salvation only in the atoning sacrifice of the Saviour. These Christian meetings, in which every one speaks with entire freedom of the experience of his heart, are more and more blessed by him who has promised to be in the midst of those who assemble together in his name.

"The duty of instructing the children in the fear and love of God, being every day felt more powerfully, our Christian friends have established Sunday schools, which have been crowned with blessings from the Lord. Poor children, who could not go to public schools, have learned to read in a few months, and have overcome, by their good conduct, the prejudices which their parents had against the Gospel. The Lord often makes use of these little children to bring their friends to a knowledge of himself. Our schools for boys at Mens,

N. S. NO. 58.

and in the country, are under the direction of such of our brethren as are tradesmen; and that of the girls is under the care of those sisters, who are not detained at home by the indispensable duties of their families.

"Indeed, for our Christians, the Lord's day is truly a holy and a blessed day. Besides two services in the church, in the morning and evening, we have a meeting of men, of women, of young girls and young men, in which all, according to their age and sex, speak of the joy or sorrow of their hearts, of their spiritual experience, and the wants of their immortal souls. While our brother mechanics go and read the Word of Life in the evening, to those whom they can assemble in the country, the Evangelical Christians of Mens finish the sanctification of the Sabbath, by an evening meeting in their own neighbourhood."

OPINIONS OF THE SOCIETY OF FRIENDS IN AMERICA AND ENGLAND.

As we were the first to publish an account of the departure from the truth which has occurred amongst certain members of the Society of Friends in the United States, so it gives sincere pleasure to announce that that Society on each side of the *Atlantic* has taken decided measures to remove the reproach which that defection occasioned.

Elias Hicks, and his party, published last May, in New York, a hand-bill, which was extensively circulated, purporting to be an *Epistle from a Yearly Meeting of Friends*, held in New York, in the Fifth Month, 1829.

As this document attempted to colour the opinions they had previously published on the Scriptures, and on the Character and Offices of Christ, a reply was issued by other Friends, citing the writings and sermons of the *Hicksites*, which fixes upon them the unpopular opinions imputed to them.

From this latter publication we learn that the whole Society of Friends is composed of Ten Yearly Meetings, viz. Dublin, London, New England, Virginia, North Carolina, New York, Pennsylvania, Baltimore, Ohio, and Indiana. The first five remain undividedly attached to the ancient doctrines and discipline of the Society, the remaining five are divided, but it is believed that the greater proportion of the members continue to adhere to the primitive doctrines of Friends.

It has been the object of the *Hicksites* to give the utmost magnitude to the schism effected by their leader; thus it was stated that in Ohio nine-tenths of the members had followed the apos-

tate teacher, but it has been recently ascertained that the number of his adult disciples in that Yearly Meeting is 1423, or about *one seventh* of the whole number!

To bring the question to a crisis, the Members of the Monthly Meeting of Westbury and Jericho have publicly disowned Elias Hicks, and published their testimony against him. After reciting some of his erroneous opinions, and quoting from the Yearly Epistles, which protest against them, the document concludes as follows:

"For a number of years past, many of his friends have been deeply exercised on his account; and have been concerned, from time to time, tenderly to admonish and warn him; but he, being in a confident state of mind, their admonitions have not had the desired effect: and the support which he received from many of his adherents, prevented the timely exercise of the discipline in his case, especially in the Monthly and Quarterly Meetings of which he was a member: but the separation taking place at our last Yearly Meeting, and this Monthly Meeting, being now in a situation to extend the necessary care therein, the same has been duly attended to, according to the order of our Society, to convince him of his errors; which having been in like manner rejected by him, it becomes our incumbent duty, for the clearing of Truth, and our religious Society from the imputation of his unsound opinions, and the reproach thereby brought upon it, to testify and declare, that they are not, nor ever have been, the doctrines of the Society of Friends: and as we can have no unity with them, nor fellowship with him therein, we do hereby disown him, the said *Elias Hicks*, from being a member of the religious Society of Friends; desiring, nevertheless, that through the convictions produced by the operation of the Holy Spirit, he may be brought to a sense of his errors; and through sincere repentance, may obtain that salvation which is freely offered through our Lord and Saviour Jesus Christ.

"Signed on behalf and by direction of the Monthly Meeting of Friends of Westbury and Jericho, held at Westbury, the 29th of the 4th month, 1829,

"By VALENTINE WILLETS, Clerk."

The Yearly Meeting of London has issued the following Epistle, which will place the opinions of the English Friends beyond dispute.

At a Yearly Meeting of the Religious Society of Friends, held in London, the 5th Month, 1829.

This Meeting has been introduced into

a feeling of much sympathy and brotherly love for our brethren on the American Continent. We have heard, with deep concern and sorrow, of the close trials to which they have been subjected by the diffusion of anti-christian doctrines among them; and we consider it to be a duty to disclaim, and we hereby do disclaim, all connection, as a religious society, with any meetings for the purpose of worship or discipline, which have been established, or which are upheld, by those who have embraced such anti-christian doctrines.

And in order to prevent any misapprehension as to our views, we feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

We further believe, that the promise made after the transgression of our first parents, in the consequences of whose fall all the posterity of Adam are involved, that the seed of the woman should bruise the head of the serpent, (Gen. iii. 15.); and the declaration unto Abraham, "In thy seed shall all the families of the earth be blessed," (Gen. xxviii. 14.) had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him, also, did the Prophet Isaiah bear testimony, when he declared, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace: of the increase of his government and peace there shall be no end." (Isaiah ix. 6, 7.) And again, the same Prophet spoke of him when he said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isai. liii. 4, 5.) The same blessed Redeemer is emphatically denominated by the Prophet Jeremiah, "The LORD OUR RIGHTEOUSNESS." (Jerem. xxiii. 6.)

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon the earth. when "He took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. ii. 16.) He "was in all points tempted like as we are, yet without sin." (Heb. iv. 15.) Having finished the work which was given him to do, (John xvii. 4.) he gave himself for us an offering and a sacrifice to God. (Eph. v. 2.)

He tasted death for every man. (Heb. ii. 9.) "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." (1 John ii. 2.) "We have redemption through his blood, even the forgiveness of sins." (Col. ii. 14.) He passed into the heavens, (Heb. iv. 14.); and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," (Heb. i. 3.); and ever liveth to make intercession for us. (Heb. vii. 25.)

It is by the Lord Jesus Christ that the world will be judged in righteousness. (Acts xvii. 31.) He is the mediator of the new covenant, (Heb. xii. 24.); "the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." (Col. i. 15, 17.) "In him dwelleth all the fulness of the Godhead bodily," (Col. ii. 9.): and to him did the Evangelist bear testimony when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him, was not any thing made that was made. In him was life; and the life was the light of men." He "was the true Light, which lighteth every man that cometh into the world" (John i. 1 4 9.)

Our blessed Lord himself spoke of His perpetual dominion and power in his church, when He said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life," (John x. 27, 28.): and, when describing the spiritual food which he bestoweth on the true believers, He declared, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." (John vi. 35.) He spoke also of his saving grace, bestowed on those who come in faith unto Him, when he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." (John iv. 14.)

Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and

obvious acceptation; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives and accredits as Ministers, those who attempt to invalidate any of these doctrines, which we esteem as essential parts of the Christian religion.

It is the earnest desire of this Meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord. (Rom. vi. 22.) "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.)

Signed in, by order, and on behalf of the Meeting aforesaid, by

JOSIAH FORSTER, Clerk.

ADDRESS ON THE SUBJECT OF BIBLE CLASSES.

The Committee of the Sunday School Union, deeply impressed with the importance of *Bible Classes*, requested the Rev. H. F. Burder, M. A. of Hackney, to prepare an address on the subject, in their name, to the ministers of the Gospel throughout the empire. The following excellent paper is the result of that request; and convinced of the practical utility of the exercise both to ministers and their young charges, we are happy to insert it in our pages, that its circulation amongst our numerous readers in the ministry may be thereby increased.

"With the most respectful deference and the most cordial attachment, the Committee of the Sunday School Union beg leave to solicit the attention of the Ministers of Christ to a subject which appears to them to have a direct bearing not only on the interests of Sunday Schools, but also on the general efficiency of pastoral exertions.

"They believe that they shall not encounter any difference of opinion, when they express their fears, that, with comparatively few exceptions, the general standard of scriptural knowledge among the children and the youth who form an interesting part of Sabbath congregations, is lamentably low and defective; they fear that there is too much reason to entertain this apprehension, not only in re-

ference to the children who are received into Sunday Schools, but also as it regards many who are not dependent on gratuitous education.

"It may be deemed scarcely necessary to remind their revered instructors, who sustain the honourable and responsible office of the Christian ministry, that of all orders of influential men, *they* possess the amplest means and opportunities of elevating the standard of Bible knowledge, and diffusing among the young, of every grade in society, the grand principles of the doctrine of Christ. With this conviction, the Committee of the Sunday School Union are anxious to suggest the views which they have been led to form, after much inquiry and deliberation, of that species of religious instruction which has been recently adopted by not a few of the best friends of the rising race, and which is included under the comprehensive designation of Bible Classes.

"With the utmost regard to conciseness of statement, the Committee beg leave to advert, first, to the object of Bible classes, and then, to the advantages which may be anticipated from their formation. The leading object of Bible classes may be stated in one sentence. It is, to convey to the minds of the young, as accurate and extensive a knowledge as may be found practicable, of the most important contents of the Bible. It is impossible to conceive of any effort more in unison with the grand object of a minister of the gospel, than the attempt to render intelligible and interesting to the young of every class, the vital truths, the pure precepts, the instructive histories, and the precious promises of the word of God.

"The characteristic principle of Bible class tuition is that of *catechetical* instruction. This principle has the sanction of immemorial usage; having been adopted, with success, by the wisest preceptors in successive generations. Catechisms, without number, not only for the purposes of religion, but also of science, may be regarded as so many attestations to the excellence of the general system. But it is important to bear in mind, that the application of the principle is not dependent on a printed form, or on a fixed series of questions and of answers; neither does it necessarily require the labour of committing to memory specific phrases or sentences. If certain truths or facts have been previously conveyed to the mind of the learner, with simplicity, with clearness, and with force, it may be easy to the teacher to put to the test, and to elicit, the amount of knowledge which the learner may have ac-

quired; and it may not be difficult to the learner, after being a little accustomed to the effort, to express the ideas he has imbibed, in terms the most familiar to his own mind.

Catechisms have been composed for different ages, and for different gradations of progress in knowledge; yet without a succession of catechisms, burdensome to the learner, it is exceedingly difficult to adapt the conveyance of truth to the diversified capacities of children, and the different stages of advancement observable among many, even of the same age. Difficulties, on the part of the teacher, often increase rather than diminish, as the childhood of the scholar ripens into youth. Reluctance to the continued repetition of a catechism often shows itself, even if a minister be the catechist; and few comparatively continue to be his catechumens, when arrived at that period of youth which is, beyond comparison, the most important, as connected with the growth and development of the human character. Now this is the very period of life in which the principle of Bible class instruction may be brought to bear with most promising effect, upon the opening and inquiring mind. If there be a desire of knowledge, and that desire be directed to the treasures of divine revelation, is it not unspeakably important, that the minister of the gospel should avail himself of this state of mind, with a view to the conveyance of that truth which maketh wise unto salvation?

"But in what manner, it may be asked, may the attempt be made by the Christian minister with the greatest probability of success? The Committee of the Sunday School Union venture, with the most respectful deference, to suggest only a few hints, which, by the blessing of God, may be improved and expanded by ministerial wisdom, and by that practical facility, in devising expedients for doing good, by which they doubt not many of them are distinguished.

"Let it be supposed, then, that some book of Scripture, such as one of the Gospels, or the Acts of the Apostles, has been selected for familiar explanation. Either at a public lecture, or in a meeting with the young; a chapter or part of a chapter, may be elucidated with clearness and simplicity of statement, and pressed with affectionate earnestness on the conscience and the heart. The young people of the congregation may be divided into classes, at the discretion of the minister. Two classes—a senior and a junior—may include all the young females of the congregation; and two additional classes may be formed; the one for boys, the

other for young men. Let each class meet separately, once in the week, or once in a fortnight; and let plain and pointed questions be addressed to them individually, of such a character as to call forth the knowledge they have acquired by the previous explanation of the chapter, and by their private study of the passage. It may be found equally to facilitate the labours, both of the teacher and of the learners, to use such a help as is to be found in "Judson's Scripture Questions," employed to a great extent in the American Bible classes, and reprinted in London, at a very low price, by the Religious Tract Society.

"If such a course of Bible instruction be steadily pursued by ministers of the gospel, with earnest prayer for 'an unction from the Holy One;' advantages of the very highest character may be expected to result. To some of these the Committee beg leave concisely to advert.

"1. The Christian pastor will be brought into more immediate and intimate contact with a most interesting and important part of the flock entrusted to his care. He will discover the most direct avenues, both to the heart and to the intellect, of the different classes of the young. *He will love them, and they will love him.* They will venerate him as a father, and confide in him as a friend. His own qualifications for usefulness among them will increase, by a growing aptitude for the right communication of truth, and a growing delight in the employment.

"2. An impulse will be given to parental diligence among the people of his charge.

"It has been said that some parents have declined sending their children for the catechetical instructions of the pastor, lest their deficiency of scriptural knowledge should be regarded as a reproach to their parents. When it is expected that children should be sent for such instruction, it will rouse the parents who have been negligent, and give an additional incentive and encouragement to such as are diligent. Pious parents will know how to value their pastor, as a co-adjutor with themselves, in training up their children in the discipline and instruction of the Lord: they will 'esteem them very highly in love for their work's sake.'

"3. Pulpit instructions will be rendered more available.

"On how many minds, especially among the poor and the young, the discourses of the pulpit produce no effect! They are altogether inefficient. They are not even understood. They proceed on the sup-

position of a habit of attention which is not acquired, and of a facility of apprehension not attained. But the discipline of the Bible class is one of the most efficient means of mental culture ever employed. Every faculty is roused, and placed in requisition. The judgment, the memory, and the power of attention, are vigorously exercised, and progressively strengthened. Where these classes are in operation, sermons are now heard with a listening ear, and, in many cases, by the grace of God, with a susceptible heart. The young people having learned, in the Bible class, to *love* their minister, as well as to *understand* him, consider themselves as personally concerned, and as personally addressed, when he dispenses the word of life.

"4. Young persons are qualified for the important engagements of Sabbath School Teachers

"This appears to the Committee to be one of the most momentous objects at which the Christian minister can aim. It is in the highest degree desirable, that the children in Sabbath Schools should spend their time on the Lord's-day, as much as possible, in obtaining the elements of the knowledge of Christ, and not in the merely preparatory task of learning to read. It is equally important that their teachers should themselves be taught of God, and qualified to teach the children the way of salvation. Let then the teachers form a part of the senior Bible classes; and having been first instructed and examined by the minister, on a portion of the word of God, let the teachers, in their respective classes, explain that passage to the children. If they have also the aid of such a book as 'Judson's Scripture Questions,' it will be found to render very valuable assistance.

"Without dwelling at greater length on the advantages which may be anticipated from such a course of Bible education, will it not be readily conceded, that those already specified, present sufficient incentives to enter on the system recommended? May it not be hoped, that God will graciously vouchsafe his special blessing to labours such as these? May they not be expected to contribute most powerfully to that revival of the power of vital religion, which many ministers and churches so ardently desire, so earnestly implore? Let holy diligence be combined with humble dependence, and persevering supplication, and what may we not expect? 'Prove me now herewith, (we may regard the Lord as saying to us,) and see if I will not pour you out a blessing, so that there shall not be room enough to receive it!'

It is no new experiment. It has been tried with increasing success, in Scotland and in America, and, more recently, by ministers and private Christians among ourselves. The well-merited praise of the Rev. Mr. Gunn, of Christchurch, Hampshire, for such labours of love, is already in almost all our churches. May there be many diligent and successful imitators!

"The Committee will only add the expression of their heart's desire and prayer, that the Lord may pour out his Spirit, in copious effusion, on the ministers of the Gospel, and on all classes of the people of their charge; and especially on those who teach, and those who learn, in our Sabbath Schools. May one say, 'I am the Lord's, and another call himself by the name of Jacob, and another subscribe with his hand unto the Lord, and surname himself by the name of Israel.'

"W. F. LLOYD,
"W. H. WATSON,
"P. JACKSON,
"C. E. GREENWOOD," } *Secretaries."*

A MEETING TO PROMOTE REFORM IN THE ESTABLISHED CHURCH.

We have only room to insert the resolutions of an anomalous assembly. We may, perhaps, publish some extracts from the addresses which were delivered, in our next.

At a meeting of lay members of the Established Church, held in the Council Chamber, Cork, on Thursday, the 17th of September, 1829, convened by circular invitations. The Right Hon. the Earl of Mountcashel in the Chair.

The following Resolutions were submitted by Mr. Sheriff Cummins:—

"1st. That we consider the Protestant Episcopal Church of England and Ireland, as by law established, to be the greatest blessing, which it has pleased the Almighty, to bestow upon these kingdoms; it has, through divine favour, preserved amongst us the pure doctrines of the Gospel of Jesus Christ, and by its Catholic and tolerant spirit, the liberties of the nation have been mainly upheld.

"2d. That whilst we firmly believe, that the confederate powers of darkness can never prevail against the doctrines of our church, 'built on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone,' we must yet take heed, lest its establishment in this country be endangered, its hold upon the affections and esteem of the people be weakened, and the manifold blessings we derive from it lost, by the abuses which have crept into the administration of its temporal affairs.

"3d. That many of our most zealous, useful, and pious ministers, who labour with indefatigable exertions to promote the glory of God, and the salvation of immortal souls, receive only a wretched pittance, utterly inadequate to their support; whilst others of the clergy, of whom some reside not on their benefices, and perform none of the sacred duties of their office, possess revenues far exceeding, what a respectable and independent maintenance would require.

"4th. That whilst we readily admit that our excellent and Scriptural Episcopal form of Church government requires a diversity of orders amongst the clergy, and a consequent diversity of incomes, we are nevertheless convinced, that the enlightened sentiment of the nation, the dictates of sound policy, the fairest deduction from the principles of Christianity, and the most devoted attachment to the Established Church, unite in requiring, that none of the active, and blameless members of that sacred profession, should by an insufficiency of income, be exposed to the anxieties and difficulties attendant upon poverty.

"5th. It is our firm conviction, that until the great distinguishing doctrines of Christianity, which our reformers learned from the holy word of God, be faithfully preached in all our pulpits, until our clergy universally, according to the solemn vows of ordination that are upon them, "give themselves diligently to their sacred office, and forsaking as much as they may, all worldly cares and studies, apply themselves wholly to this one thing," even as "watchmen and stewards, to teach and feed the Lord's family," and until Church preferment be applied, as the reward of Christian attainments, and learning, and not for the purposes of political influence—the purity of our Church establishment can never be restored—its permanence guaranteed by the esteem of an enlightened people, or the slanders of its adversaries put to silence.

"6th. We are instructed in the Holy Scriptures, that whenever national dangers are to be averted, or national blessings preserved, it must be done by a return to purity, both in principle and in conduct—that we must put away "every man the evil of his ways and of his doings." We do therefore feel bound to bear a public testimony against the abuses existing in the administration of our Ecclesiastical affairs, and to petition our revered Monarch, and both Houses of Parliament, in the spirit of these resolutions, praying for the adoption of such remedial measures, as will ensure the adequate remuneration of every class of

our clergy, engaged in the actual discharge of their duties.

"7th. That in justice to our feelings of attachment and veneration for our Church, we do distinctly declare, that it is not our object to diminish in any degree the revenues thereto belonging. We desire only, such a distribution of them for the future, as will encourage faithful, learned, and zealous Clergymen—give security and respectability to the Establishment itself, and promote the safety, honour, and welfare of our Sovereign and his dominions; being well aware, that any attempt to disturb the rights of Church property, or to alienate its income, must be productive of disastrous consequences, and terminate in revolution and national ruin."

It was proposed by Gen. BARRY, of Ballyclough-house, and seconded by J. TRAVERS, Esq. of Garryclone Castle.

"RESOLVED—That the Resolutions read, be adopted as the sense of this meeting, and that the following gentlemen be appointed a Committee to prepare Petitions accordingly—to be left at the Club Houses, and at the Religious Society House, for signature:—

JAMES CUMMINS, Esq.

JOHN LEWIS, Esq.

ROBERT BERKLEY, Esq."

AIREDALE COLLEGE.

The General Meeting of the subscribers to this Institution was held on Wednesday, the 24th of June. On the preceding day, the students had passed their annual examination, conducted by a select number of ministers convened for that purpose, the result of which was gratifying to the examiners, and highly creditable to those whose attainments they investigated. The students in the highest class, Messrs. Stringer, Kelly, Taylor, and Sunderland, having in early life had the benefit of superior education, have made considerable advances in a knowledge of classical literature, and at their examination read Pliny's description of the circumstances of his uncle's death, and his letter to Trajan, relative to the primitive Christians—the short account of different forms of government, given by Tacitus in the 4th Book of his Annals, c. 33, 34—together with the speech of a Senator, justifying himself for denominating Cassius, the last of the Romans; Jocasta's Advice to her Sons, for the purpose of reconciling them, given in the Phœnix of Euripides; and a portion of Demosthenes' Oration for the Crown. In the Oriental languages, they also translated the 19th chapter of Job, and the 24th of Matthew. The other classes read, in

Latin, Virgil. *Æneid.* 1 Lib. 454—497—Part of Cicero's First Oration against Catiline—a passage from the Andrian of Terence—Tacitus's Account of the Origin of the Jews, Hist. 5. 1—and selections from Horace and Livy. In Greek, passages from Homer's Iliad, and Xenophon's Cyropædia; and in Chaldee, Dan. iv. 16—34.

Next day, a numerous assemblage of subscribers convened in the chapel, and J. Holland, Esq. was requested to preside. Mr. Martin, of Heckmondwike, commenced with prayer, and four of the senior students read each an essay; Mr. Kelly, on the Accountableness of Man; Mr. Pearson, on Reason as subordinate to Revelation; Mr. Hudswell, on Sincerity as a Characteristic of genuine Religion; and Mr. Hastie, on the Importance of Religion in adverse Circumstances. After which, Mr. Jackson, of Greenhammerton, delivered a solemn address to the students, on the importance of the object to which their attention was directed. The report was then read, which was not a little interesting to the audience, who were also gratified by the speeches of Messrs. Hamilton, Jackson, Ellis, Bean, Armstrong, White, and Rheeder. At the two last anniversaries, the preachers were, Mr. Jones, of Kendal; and Mr. Bean, of Heckmondwike.

The Institution continues to prosper. Last Midsummer, six students finished their academical course, and entered on the discharge of the pastoral office; Mr. Stringer, at Idle; Mr. Hudswell, at Great Driffield; Mr. Kelly, at Liverpool; Mr. Hastie, at Otley; Mr. Bell, at Stainland; and Mr. Glendenning, at Greenacres Moor, near Oldham.

ORDINATIONS.

June 23, the Rev. Henry Cresswell, from Highbury College, was ordained pastor in the new chapel, Ipswich. Mr. Ward, of Stowmarket, gave an account of a Christian church, and asked the questions; Mr. Ray, of Sudbury, offered the ordination prayer; Mr. Philip, of Maberley Chapel, Kingsland, gave the charge. Messrs. Sloper, of Beccles; Bromley, of Needham-market; and Notcutt, of Ipswich, engaged in the devotional exercises. Mr. Herrick, of Colchester, preached to the congregation in the evening.

On Thursday, June 25th, the Rev. John Mosely was ordained as co-pastor with the Rev. John Baker, over the Independent church assembling at Ebenezer Chapel, Exmouth, Devon. The Rev. John Mason, Baptist minister of Exeter, introduced the service by reading the Scrip-

tures and prayer; the Rev. John Petherick, of Totness, delivered the discourse on the nature of a Gospel church, and also asked the questions, and received the confession of faith; the Rev. W. P. Davies, of Plymouth, offered the ordination prayer; the charge to the minister was delivered by the Rev. Thos. Lewis, of Islington; and the Rev. John Baker concluded with prayer. In the afternoon a sermon was preached by the Rev. S. Parrott, of Devonport, from John vi. 39. In the evening the Rev. Thos. Hughes, of Hackney, preached to the people from 2 Cor. iv. 2. The Rev. N. T. Strutt, of London, preached the preceding evening from Acts xxvii. 2.

RECENT DEATHS.

Died at Leicester, July 29, JOSEPH NUNNELEY, Esq., aged 59. By this event the cause of evangelical religion has lost one of its most zealous, steady, and efficient supporters. Prospered by Divine providence in his worldly undertakings, he consecrated a liberal proportion of his substance to the Lord. The advancement of the Redeemer's kingdom was promoted by him in various ways, but, perhaps, in none more remarkably than in the erection and enlargement of places of worship in his own county. For many years he had been a deacon of the church in Bond Street, where he was in-

terred August 6, in the midst of a great multitude of sympathizing friends. His funeral sermon was preached by his pastor on the following Sabbath, from Acts xiii. 36, "For David, after he had served his own generation, by the will of God, fell on sleep;" a text which was felt to have been strikingly illustrated in his life and death.

On the 23d of August, WM. SHRUBSOLE, Esq., of the Bank of England; long known in this City as one of the earliest and most steady friends of the principal religious institutions which have been formed during the last half century. As we hope to furnish our readers with the details of his useful and holy life, they will excuse this brief announcement of the decease of a gentleman distinguished by his prudence, integrity, and true godliness.

On the 11th of August, in London, in the 26th year of his age, the Rev. W. C. BAILEY, pastor of the Independent Church, Tiverton, Devon. This esteemed young minister was educated at Highbury College, and entered upon his public labours at Tiverton, two years ago, with flattering prospects of extensive usefulness; but his sun has gone down ere it was yet noon. May his early death quicken the zeal and devotedness of his contemporaries.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

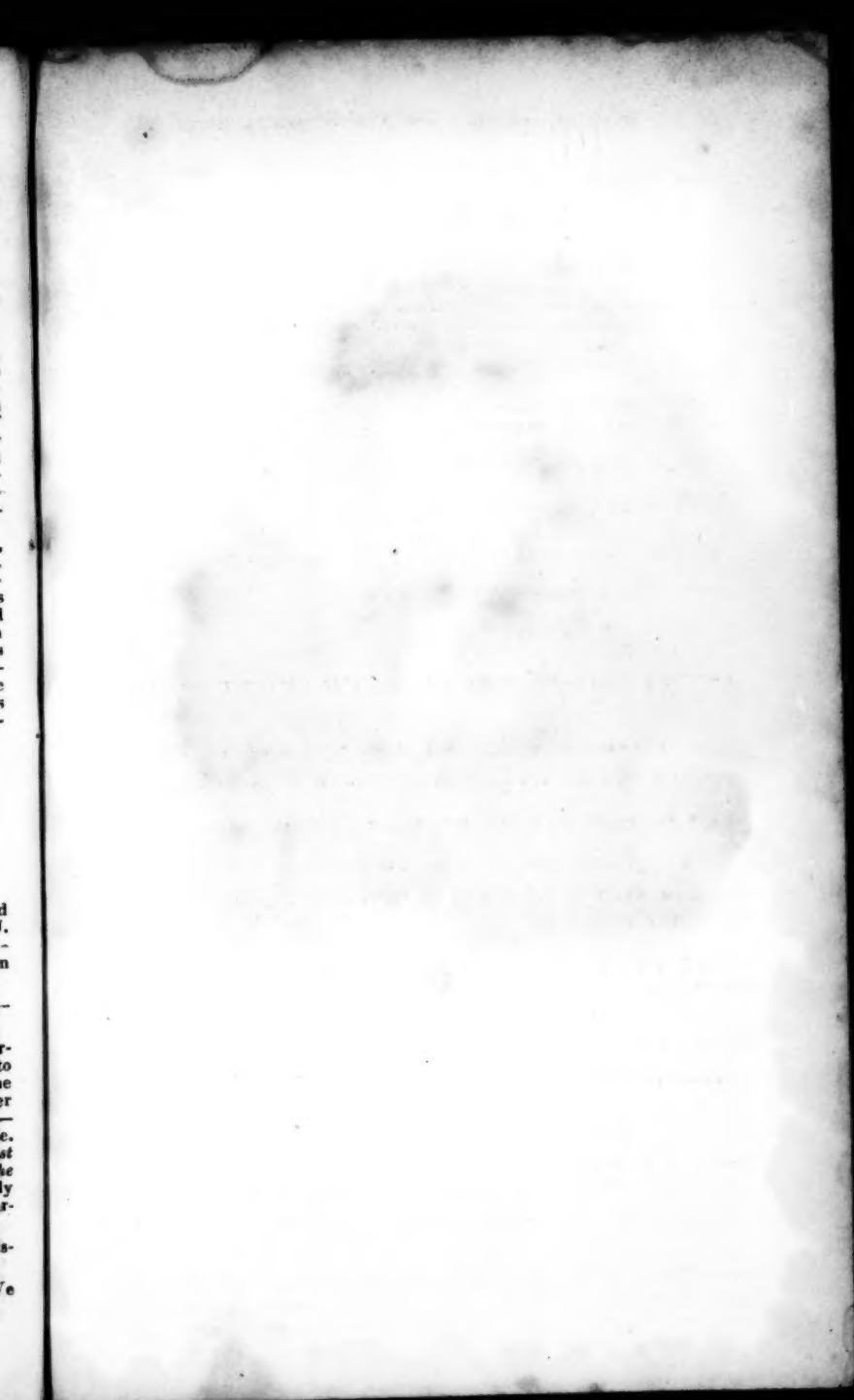
COMMUNICATIONS have been received during the past month from the Reverend Robert Ashton—Joseph Turnbull—William Davis—W. Vint—C. J. Hyatt—J. Bounsall—Job Wilson—R. Gibbs—R. Slate—John Wilson—Algernon Wells—R. Pool—George Redford—William Harris—E. Miller—Thomas Bennett—John Bulmer—Edward Webb—J. Bunter—S. Nicholson.

Also from Messrs. Thomas Lean—H. Dunn—Thomas Wilson—J. H. Justice—W. E. R.—A Constant Reader—I.

DISSENTING STATISTICS.—We beg leave again to remind our Friends and Correspondents that we are anxiously expecting their communications to enable us to correct, and, if possible, to perfect our List of the Congregational Churches, with the Names of their Pastors, in each County. All statistical information respecting other denominations—the County Associations, with the Names of their Officers, &c.—the various Benevolent and Religious Societies or Auxiliaries, will be most acceptable. Communications, addressed to the Editors, for this purpose, having the words—*List of Churches* written on the direction, will be received at the Publishers, *though the Postage or Carriage be not paid*. The necessity of this inquiry is more than usually important on account of the very defective returns which have been made to Parliament respecting the dissenting bodies.

The crowded state of our pages compels us to decline inserting accounts of Missionary Anniversaries, though we sincerely rejoice in their beneficial results.

The letter from Belfast was too late for insertion in the present number. We must have leave to soften some expressions, if it appear in our next.





Drawn by D. Mc Clellan

Engraved by Geo. Phillips

REV. JOHN BURNETT.

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